

JONATHAN UPGLADE



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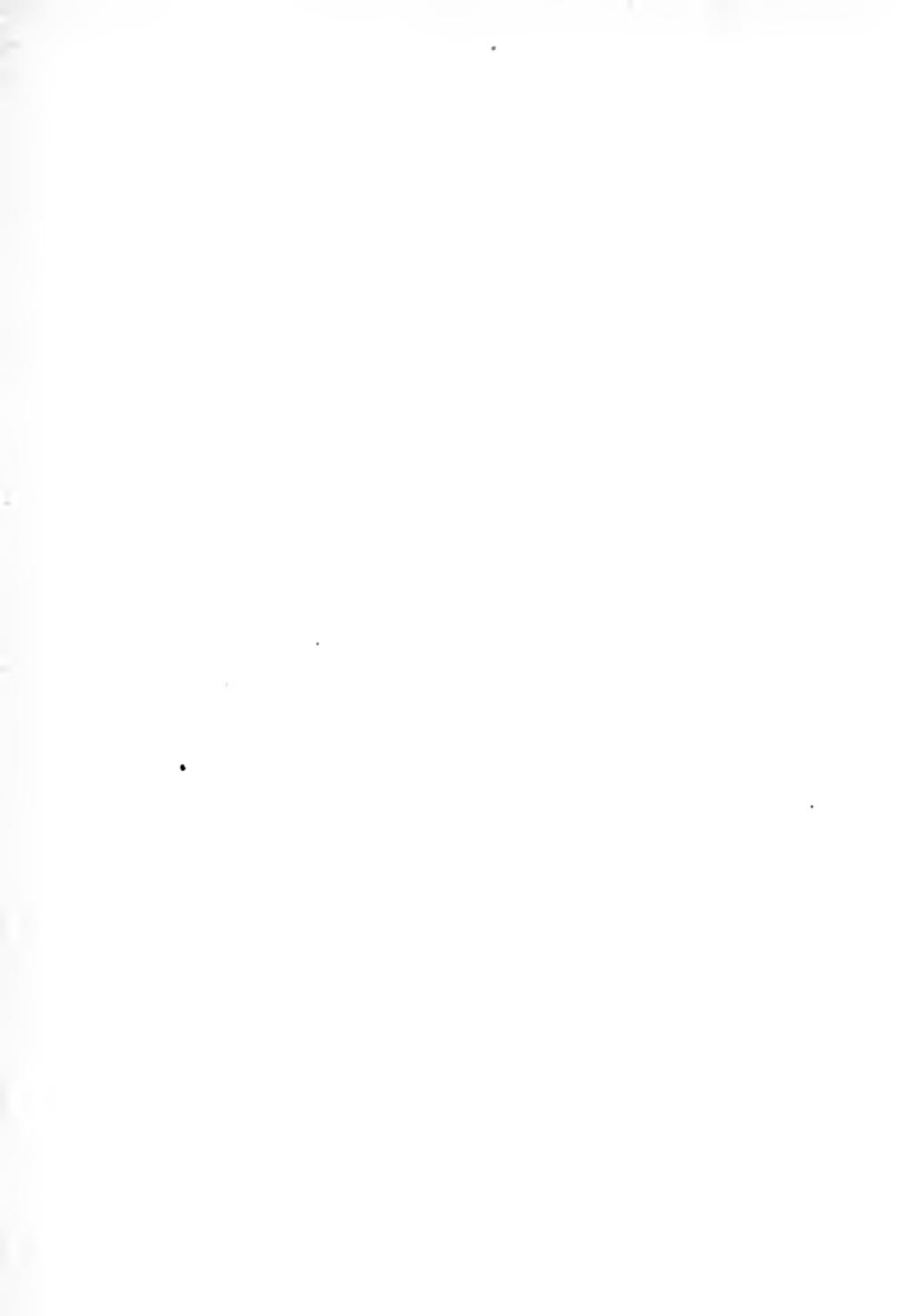
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# **JONATHAN UPGLADE**

**BY**

**WILFRID EARL CHASE**

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## MY DECISION

It is early June—to me one of the most beautiful times of the year. I have rowed across the lake, and here, out of the world of men, I am. The hour set for my decision is at hand; it finds me seated on the green bank beneath the spreading lindens.

The leaves above me seem to murmur, “Be true to that ‘low whisper’ within thee”. The spring that wells up at my feet utters, in rippling notes, the same inspiring words. The goldfinch sings, with exquisite sweetness and tenderness, the same words, “Be true to that ‘low whisper’ within thee”.

Two careers lie before me, and the time to choose has come! Thanks to you, leaves, waters, birds, and all else so kind and beautiful! Thanks to you, you make it easier for me! Still, I knew well enough when I pushed my boat from the opposite shore, what my decision would be; and may I not say that months ago, yes, years ago, I knew that it would come

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at last to such an hour as this and that I should decide—aright?

Yes, two careers lie before me!

The one, the career of a minister of a fashionable church, keeping within the bounds of convention, carefully avoiding any act that would jeopard his popularity or position, doing a small good where he might do a great one.

The other career, that of a man who bravely stands upon his feet and says: “The age in which I live is semi-barbarous! Its ideals are low, and should be raised! True men are needed! Henceforth, tho popularity and position be denied me, I will be a true man, I will speak the truth!”

Yes, the hour is come, and I say,—“I will be a true man! I will speak the truth! And, if necessary, I shall fight the battle out alone!” But it is not necessary, for well I know that at least a few kindred spirits are in sympathy with my work, and lend their influence, tho it is partly silent, to aid me.

## MY PHILOSOPHY

Last Sunday I announced that today I should preach a sermon of special importance—a sermon that probably would be a surprise to you. I am glad to see that you have shown your interest by attending in unusually large numbers.

Nearly five years ago I came to this city as the newly called minister of this church. I came with a desire to do good service and with a moderate amount of enthusiasm. I have preached sermons that seem to have been acceptable, and have tried to perform the various social duties of a minister. Few complaints have reached me, and I think few have been made. I think the general opinion of my congregation and of the city at large is that my work has been successful. Probably I have done considerable good, but—I could have served you ten times better except for one reason. How many of you can guess that reason? I shall state it painfully:—it is for the reason

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that I have been a coward! Yes, a coward! Until ten days ago I was a coward, and then I made up my mind to be one no longer. Last Sunday I announced this special sermon of today, and here I stand before you prepared to speak the truth.

Do you wonder why a minister should be tempted to cowardice? Do you wonder why he should be tempted to speak anything but the truth? Remember, a minister is simply a man, with the weaknesses and wants of other men.

What are some of the things that make cowards of most men? Perhaps the greatest is the fear of seeming odd, of being laughed at, of being sneered at, of being avoided by acquaintances. Probably the next greatest is the fear that manly, original action will jeopard position or injure business.

Take my case. Suppose that with perfect bravery and honesty I attack evil wherever I see it even tho it be among fashionable, influential members of this church? Shall I not be called a "crank", a fool, a sensationalist, and what not? Will not some people avoid me, or when that is inconvenient greet me sullenly or else with that little, nervous, forced laugh that any man of insight knows is hollow?

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Now as to the financial part. I am receiving a good salary, and my work has not been particularly hard. In short, my position is generally considered a very desirable one. If I keep safely within the bounds of convention and preach sermons that are acceptable, I shall be popular and retain my position. What if I stand up bravely and say what is in my mind—then what will happen? Soon we shall see what will happen!

I am not a fanatic, nor am I attempting to create a sensation. I simply am tired of being a coward. Henceforth I mean to be a man, even tho popularity may desert me and position be denied me.

Many ministers are brave, honest, practical men, but I believe that most ministers are more or less lacking in these qualities. They choose a text, utter some general statements, and repeat a prayer or two. So it goes on from week to week. Much good is done on the whole, but not enough good is done. Personal allusions are carefully avoided. Passages from the Bible are discussed, and the home city is left to fester. Instead of meeting evil fairly and squarely, weak attacks are made on its flanks. Nobody's feelings are hurt, and things go on smoothly.

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I do not mean that all sermons should be directly practical; such sermons as I have been preaching and most other ministers are preaching are proper in a certain proportion. What I mean is, that at frequent intervals each minister should turn his attention to directly practical affairs; he should openly attack the vices and encourage the virtues in his nation, in his city, in his church.

Henceforth many of my sermons will be intensely practical. If I wish to speak of chickens, I shall not call them birds of paradise; and if I wish to speak of onions, I shall not call them azaleas: I shall not have much to say about the wickedness of Sodom and Gomorrah, but I shall have much to say about the wickedness of this city in which we reside.

Do not misunderstand me. Do not for a moment suppose that I consider myself perfect or nearly perfect. For aught I know I may be the weakest one among you; however, after years of struggle, I believe I have gained a position where I can greatly help at least some of you. I shall criticise certain persons and certain practices. On your part, I hope you will be perfectly frank with me. I expect that adverse criticism will be heaped upon me, but

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remember he is a coward who strikes a man in the back; be frank, and probably I can greatly strengthen my character by having my attention called to its defects. Let us be brothers, helping one another in a spirit of love. Each one of us has different hereditary tendencies and a different experience; consequently no two of us are in the same stage of development and no two of us see things just alike. By giving and receiving friendly criticism, we may be mutually helpful. In my sermons I may not always stop to present arguments; I may make statements that without explanations may seem positive and egotistic. Do not misunderstand me, for I believe that no person on earth is sure of anything. Altho I may not always say so, understand that I mean all my statements to be prefixed with "I think" or "It seems to me".

Here I shall define my idea of true criticism. True criticism points out excellences as well as defects. Do not suppose that character is developed by unpleasant things alone. We all need more or less appreciation and encouragement. Many a good soul is struggling along, starving for a few well-deserved words of appreciation and encouragement. Remember that the strong oak is not developed by storms alone—it needs the sunshine too.

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In trying to determine what our duties are, we should first try to get a correct perspective; we should consider the place of the earth in the universe and our place on the earth. We should consider that most of the stars we see are suns and that about many of these suns there probably are planets. Very probably many of these planets are inhabited. With science in its present state, we can not communicate with the inhabitants of other planets and so can in no way help them. But for even the greatest minds there is an abundance of work to do on our own little earth. Next we should consider that man is only one of the thousands of races of beings inhabiting the earth. We should carefully consider our obligations to all of the races. As regards our duties to human beings, we should consider that there are several social units—the human race, the nation, the city, the family, the individual, are some of them. We have certain duties relating to each of these units. As members of the human race, we should do what we can for the general good of the human race—for the prevention of wars, for example. As citizens of some nation and of some town or city, we should each do our share

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to secure and maintain good government. As members of families, we have many and very important duties to perform. As individuals, we have our own ignorant, wayward selves to control. In order not to be inconsistent, I wish to explain a statement some of you may have heard me make. Some of you may have heard me say that there is, really, no power of ill. Naturally some of you may ask: "If there is no power of ill, how can you consistently speak of sin and evil?" I shall explain. I believe that whatever is or has been, is right and has been right. To doubt this is to doubt that the universe has always been absolutely controlled by a beneficent power. It may be impossible for some to believe that the terrible mental and physical tortures that many beings have undergone were right. Nevertheless, I believe that these tortures somehow were right and were necessary to develop the capacity for happiness; also, that they all have been or will be fully compensated for. But—I do not believe it right that the present state of affairs in the world should exist a day longer, an hour longer, a minute longer! Cruelties of all kinds must cease! Kindness must prevail! You and I are instruments of this beneficent, omnipotent

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tent power, or more likely parts of it, to help bring about these changes. When I speak of sin or evil, I mean unripeness. When I speak of abolishing evils, I mean helping on the course of evolution.

## AROUND OUR SQUARE

How many of you are doing your life-work around our square! In the stores, in the offices, and in other places, what a variety of work is being done and in what a variety of ways.

Let us in imagination go carefully around our square and try to criticise, favorably or unfavorably as each case deserves, some of the people whom we find. Probably we shall make some mistakes, for each business has its peculiarities, and sometimes appearances are very deceiving; in most cases, however, I think that with care our criticisms will not be far from right.

Let us begin at the corner occupied by the largest hotel in the city. What is the character of this hotel? The building is sanitary; the rooms are clean, comfortable, and well furnished; the fare is good enough for anybody; and the employees are accounted respectable

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people. So far this hotel is surely very much superior to thousands scattered thru our land. But in the basement of this hotel there is a bar, a bar doing more harm than any other in our city. "Why", you may ask, in surprise, "is not this bar-room a quiet, orderly place, and is it not simply for the accommodation of guests who think there is no harm in drinking?" The bar is there for anybody who has money to pass over it! Many a man in our city who would not be seen entering an ordinary saloon, walks into the hotel. Who knows but he has gone in for his dinner, or for a cigar, or on business? No one outside knows. So he walks in and finds his way down to the bar-room. So the large hotel is, after all, a place of iniquity, and several of the smaller, less pretentious hotels of our city, having no bars, rank high above it.

Next to the hotel is a hardware-store. This store has done a large business under the same proprietor for twenty years. It is hardly necessary to say that the proprietor is an honest man. Yes, he is honest; his goods are what he represents them to be, and he tries to deal fairly with all. If I should accuse this man of cruelty, he would be surprised; but still,

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during his whole twenty years of business he has been an agent in certain cruel practices. He has sold cruel traps, steel traps and others; he has sold thousands of steel traps to trappers who have used them for catching minks, muskrats, and other animals; he has sold cruel mousetraps, also. Perhaps he has sold gaffs, but as to this I can not say.

Next to the hardware-store is a music-store. The selling of good music and good musical instruments is certainly a worthy calling; the world needs a large amount of good music. The only fault I have to find with this music-dealer is that he is careless as to the character of the music he displays and sells: he has a large window in which music is conspicuously displayed; the pictures on the covers of some of these pieces of music are vulgar or indecent. The sale or display of pieces of music having indecent pictures or words should be prohibited.

Next to the music-store is a confectionery. Here, as in the music-store, vulgar pictures sometimes are seen. As to its stock, this store ranks as a good one; very little cheap, injurious confectionery is sold.

Next is a barber-shop. The furniture is good, and the place is kept fairly clean; a few

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cheap pictures, among them a picture of two pugilists and another of a ballet girl, disfigure the walls; on the table are some papers and magazines of more than average vulgarity. The conversation of the barbers indicates that they are only half educated and have only a narrow range in which they are able to converse; the common talk of the town and that in which vulgar subjects figure largely, is heard in this barber-shop. It is no wonder that cultured men prefer to shave themselves, and that they patronize the place no more than is necessary.

Next is a news-stand. About three-fourths of the publications sold here ought to be burned. The influence of the place is probably worse than that of any saloon in the city.

Next is a drygoods-store. Good articles are sold here at reasonable prices. The proprietors are honest, and have a force of efficient clerks. In spite of very keen competition, this business is successful.

Next is a drygoods-store of a very different character. It was opened a few months ago, and ever since has been doing a great amount of advertising. We are told how the prices are cut in two and how things must be sold at

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any price. Articles are marked up and then marked down; for instance, an article that is worth perhaps eighty-five cents is marked up to one dollar and a half and then down to ninety-eight cents. Ignorant people are deceived, and they patronize the store. Many of the things sold here are not worth taking home. After perhaps a year of blustering, this store is likely to go into bankruptcy. Many people do not realize that a poor article is costly at almost any price, and that it is true economy to buy less frequently and to buy good articles. Many indigent people might be prosperous if they would spend their money wisely.

The next store is a prosperous grocery of the better class. Altho the proprietor sells some poor groceries, he encourages the use of good ones and thus does much toward keeping the community in good health. The proprietor of this grocery thinks he is doing a good, respectable business in all ways, and when I say he is a party in some terrible cruelties he will be surprised. But suppose you should go to this grocery and ask for a can of lobster, shrimps, or oysters, would he not sell it to you? Yes, he keeps these articles in stock. He is doing his part in the horrible practice of cook-

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ing animals alive. He never thot of it in this way, but this is the truth. Also, he sells many fish, nearly all of which died in misery.

Under the grocery is a bowling-alley. No liquors are sold here, and the influence of the place is good; it gives an opportunity to engage in a pleasant, healthful game. This bowling-alley is well patronized, as it deserves to be. I wish there might be well-conducted bowling-alleys in every town.

Next to the grocery is a shop in which a young man repairs jewelry, watches, and such articles. He is competent to do this work, so thus far his business is honorable. But in addition to his repairing, he sells spectacles; he pretends to be competent to examine people's eyes and to fit them with such spectacles as they need: the fact is, he is miserably incompetent to do this work; not one person in twenty who comes to him is properly fitted; but many are ignorant, and they patronize him because it is convenient or more likely because his charges are small. The law should prohibit incompetent persons from dealing in spectacles and from treating the eyes in any way; much harm results from the use of unsuitable spectacles and from other maltreatment of the eyes.

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Next is a meat-market. While the human race is in its present stage of development, it is probable that it needs meat as a part of its diet; however, some people seem to thrive without it. I think a much smaller percentage of meat is now used than formerly, and probably the time will come when it will no longer be used. Each one who eats meat is a party in the death of the animals, and the proprietor of the meat-market is, perhaps, no more a party than his customers; probably he does not butcher the animals himself, but buys the meat of some great packing-house. The law should strictly require that all butchers, whether they be farmers or village butchers or millionaire packers, should kill the animals in some humane way and that they should treat the animals humanely before death; a sufficient number of agents should be employed to keep close watch of the butchers.

Next to the meat-market is a restaurant. Here, oysters and clams are sometimes cooked alive; and so I consider this place by far the worst one around our square, not excluding the saloons. The proprietors ought to be in prison. Let none of us patronize this place, but let us do our best to abolish it; let us patronize the

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less pretentious restaurants where cruelty is not practiced. A community that will permit the torture of animals is not a civilized community, and no person in the community is civilized unless he is doing his best to prevent the torture.

The fishmonger, whose shop is next to the restaurant, should be boycotted. Most of the fish he sells died in misery, and worse than that he sells lobsters that were cooked alive and live oysters that his customers may cook alive.

A pharmacy is next. In this pharmacy, as in most others, there is much to criticise unfavorably. A large amount of the liquor and opium sold here is not used for medicinal purposes. Many of the patent so-called medicines sold are worse than useless; they are depriving ignorant people of money needed for other things; they are making drunkards of many, and are injuring health in other ways: it is high time the government put a stop to the manufacture and sale of useless or harmful so-called medicines. In this pharmacy a slot-machine was in operation till, at length, public sentiment abolished these gambling devices thruout the city. The slot-machine attracted one class of customers, but drove away another

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class; probably the proprietor never realized how much it did toward giving his place a bad reputation. In this pharmacy there are many papers and magazines for sale; a part of these publications are indecent. This pharmacy, like most others, is seldom free from vulgar or indecent pictures; sometimes these pictures are conspicuously displayed in the large front windows. Last summer an advertising agent for a large nostrum company, came to this city with several thousand copies of an obscene picture; the pictures were so bad that they were not permitted on the billboards, but the agent or his assistant sneaked about the city and tacked hundreds of them on barns and fences and such places. The agent called at the pharmacies and asked if he might "decorate" the windows; most of the pharmacists complied, and large copies of the obscene picture were conspicuously displayed in the windows. One of these miserable pharmacists was and now is a member of this church; at that time, I was too much of a coward to make any protest, and the other church people of the city were too cowardly or too indifferent to do anything. The city had a look of brazen debauchery for weeks; the churches complacently continued

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their idle Sunday services and mid-week prayer meetings; I was so disgusted that I came near taking the stand that I postponed till recently.

Next to the pharmacy is a tobacco-store. The tone of the place is about as low as that of the pharmacy. Here thousands of dollars are spent each year for that which is probably acting as a poison, and is, perhaps, injuring the user's progeny worse than himself. Many a woman is obliged to do without comforts so that her husband may not be stinted in his use of tobacco. This store is one of the many that display advertisements bearing likenesses of noted men. One of the vulgar practices of this vulgar age is the use of such likenesses in advertisements. When a refined person sees the likeness of a great statesman, for instance, to advertise a cigar that bears the statesman's name, he is impressed with the coarseness and lack of proper respect that is shown. The government should prohibit the display, in advertisements, of the likenesses of noted men, whether the men are dead or living.

Now let us consider the largest book-store in the city. An extensive line of magazines is kept, a part of them decent and a part not. A large stock of posters is kept, some of them

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good, some vulgar, and some obscene. The proprietor of this store would sell anything that would bring him profit, and his sale of posters is large; he goes just as far as he thinks public sentiment will sanction in the displaying of indecent posters, but fearing criticism he keeps the worst ones out of sight and sells them to those who call for them. A nude statue is conspicuously placed near the entrance of the door, and this adds much to the disreputable appearance of the place. Our city has another and smaller book-store, the tone of which is much better. Let us all patronize this smaller store, giving our reason for doing so; if we do this, I think we shall soon see a decided improvement in the large store.

Next is a saloon. You all know well enough what the evils of saloons are without my enumerating them. When I say that this saloon might easily be closed, you will in surprise ask how. Do you know who owns the building in which the saloon is located? He is a church member, and a hypocrite as I believe; he is not a member of our church, but he is a member of a certain other church in this city; he does much for the support of his church, so his pastor and fellow-members are specially un-

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willing to cross him; if his pastor and fellow-members took a manly course by condemning his action in renting to the saloon-keeper, do you not think he would refrain from doing it longer? Many a gambler, and saloon-keeper, and proprietor of a low theatre rents his rooms or building of a church member or other person who pretends to be respectable.

Next is a theatre, the only large one in the city. Here a great variety of plays are presented. Occasionally there is a really able company, presenting a good play. Other plays are presented fairly well, and are respectable and wholesome. So far, the theatre is a helpful institution. But what is the character of a large percentage, probably seventy-five per cent, of the plays? They are low and demoralizing! Some are bad only in a few respects, while some are almost wholly bad. Here the immodest woman, probably a courtesan, appears in scanty garb. There is generally some slight pretext for her appearance in scanty garb, but it is well enough understood that she does it to display her beautifully formed body. Probably a large percentage of fallen people can trace their fall to low plays. These low plays are able to exist only because people attend them. Are

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you sure that none of you sometimes attend them? Are you sure that you have not looked upon women clad in attire that you would blush to see your mother or your sister wear? Is there not a certain church-going editor in our city who advertises low plays in his paper? Do not certain members of this church display the bills of low plays in the windows of their stores? Let us attend only those plays that we believe to be strictly decent, and if we find that by mistake we have come to one that is not decent let us leave it without a minute's delay. Too many plays are good morally, the best the world has yet seen are crude; most of the dramas are crude, the scenery is crude, and much of the acting is crude.

In a suite of rooms over the hardware-store lives a modiste. As far as her business is concerned, this woman is respectable and competent. But, like many other women and men, she has a certain bad habit that makes her a nuisance in the community. This woman is a gossip, and in her desire to impart news she often exaggerates and draws upon her imagination in a way that makes her statements unreliable. The mischief she has done is great, and I shall tell you of one instance of it.

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There is an elderly gentlewoman, a widow in reduced circumstances, who rents two rooms of the modiste. This gentlewoman has largely severed her association with others of her class, and prefers to live in the midst of the vulgar circle whose manner of living she must, on account of her reduced circumstances, partly conform to. Among her former associates with whom she is unwilling to part and who are equally unwilling to part with her, is a man much younger than herself, a man of tastes very similar to hers, whom she regards almost as a son. This man often knocks at the door of the widow, and stands there a few minutes for a friendly chat. The widow is an impulsive lady, inclined to scorn appearances, and sometimes her remarks, while perfectly innocent, are of such a nature that one who heard them might easily misinterpret them. The modiste is an inveterate eavesdropper, and many of her choicest pieces of scandal are secured in this way. Thru key-holes and the cracks of doors and in various other ways, she has managed to hear disconnected parts of the conversations between the widow and her friend. She has heard certain thoughtless remarks that have passed between

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them, and with the aid of her excitable imagination and some malicious alterations she has fabricated a story regarding the young man's honesty and loyalty to his employer that may become a scandal. The fact is, both the widow and her friend are strictly honest, respectable people. But rumors of the matter lately reached the employer of the young man, and the employer felt that an explanation should be given. He asked for one, but the young man, whose character has never before been questioned, is too proud to deign an explanation. His position, as I happen to know, is threatened, but I think the intervention of some of his friends who know his innocence will save it. This is only one instance of the mischief the modiste is doing.

Are there not several of her character in nearly every community? I wonder if you and I are entirely free from the habit of gossiping; if we are not, we should try to free ourselves at once. Let us remember that appearances are often very deceiving. Furthermore, let us remember that even if we have unmistakable evidence of some brother's shortcomings, it is in many cases right that we never expose him. In some cases, as in the case of my exposing

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the modiste, it is our duty to expose evil. A person of the character of the modiste should be exposed, so that people will be on their guard against her. I think there is far less gossip than formerly, and this probably is largely due to the fact that there are now more ways of spending leisure time than formerly; there is a greater diversity of interests: for instance, in this day when all have access to interesting reading, many people read during their leisure time while formerly they congregated and talked over the affairs of their neighbors.

In the next building, a man whom I shall call Roderick Slyter publishes a cheap magazine. The magazine is not much worse than the average cheap magazine, and Mr. Slyter has succeeded in securing a large list of subscribers. A department devoted to reviews of new books has recently been added to the magazine. Mr. Slyter does the reviewing himself, and it is as a reviewer that I now shall speak of him. Mr. Slyter's education is limited and one-sided; this condition coupled with his egotism and malevolence makes him one of the most disagreeable persons imaginable. When a youth, he aspired to be a poet; he supposed

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that proper form was the only essential of good poetry, so, after carefully studying one or two works on poetics and learning the principles of form fairly well, he supposed he was capable of writing good poetry; as he really had little or nothing of importance to say, his verses attracted little notice; naturally he was disappointed, and the undeserved harshness and ridicule that he received from certain reviewers, added bitterness to his disappointment. Mr. Slyter is as unfit to review a book as he is to write one. He does not know the first principles of literary criticism: Horace is not much more than a name to him, and probably he never heard of Vida, Boileau-Despréaux, Lessing, or Sainte-Beuve: he is sadly lacking in sympathy, insight, and even common sense: he does not understand that ridicule is as a fool's weapon, and that honest effort, however crude the result, should be especially spared from ridicule: perhaps his most disagreeable trait is his idiotic attempt at patronage; in the attempt to produce the impression that he is really kind, sympathetic, and just, he usually chooses some small part of a work as the object of his praise.

I am specially justified in my criticism of

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Mr. Slyter. A friend of mine has recently been wronged by him, as I shall now relate.

My friend was a sensitive, thoughtful, imaginative girl, and, like many other young people, had an ambition to write poetry. She produced a small volume which had much merit in many ways, but which showed a great lack of maturity and an ignorance of some of the principles of form. Most of her friends were incapable of judging the work, and gave it almost unqualified praise; fortunately, she had one friend, a really able critic, who saw both the merits and the defects of the work, and gave it an honest, able criticism. He explained to my friend that while she really had much ability, she was too young to venture the publication of poetry; he explained, further, that a broad education was very desirable and that she ought to make a careful study of the principles of form. My friend was sensible enough not to be offended or discouraged. She entered a state university of high standing, and, after completing a regular four-year course, spent three years in advanced work. She did much work in philosophy, sociology, science, history, and other subjects, as well as in literature. After leaving the university, she spent two or

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three years writing poetry. Instead of writing a large amount of verse, she spent her time on a very few poems. She did exceedingly careful work, with the result that she produced eight or ten short poems of excellent quality. Before publishing, she secured the services of an eminent literary critic; she would suffer him to make no mutations—no true poet would suffer that—but she was glad of his suggestions, and, much to the benefit of her work, a part of his suggestions she followed. She sent her manuscript to several reliable publishers, and received offers of publication from one or two: but, having a relative who owned a large printing establishment, she finally resolved to publish the little book herself; the book soon appeared, and was highly creditable in all ways.

A copy of the book fell into the hands of Mr. Slyter, and, judging from the review that appeared in his magazine, he soliloquized about as follows:—

“Ha! Poems by — — —! Never heard of her! Lives in the West, I see! Published the book herself; couldn’t find a publisher, evidently! A slim volume, too; not much but the covers! Well, well, here *is* a safe

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chance for some fun! I'll take a glance at the beginning, a dip in the middle, and another glance at the end, and then I'll write it up!"

Mr. Slyter did "write it up". He ridiculed a work that was soon to receive high praise from some of the best minds in the world. After the ridicule, came a few sentences of impertinent praise, meant to convince his readers that he would gladly have praised the whole work had he considered it commendable. He chose as the object of his praise an almost mediocre stanza that was much below the average stanza of the work; the very fact that the stanza was almost mediocre, served to bring it partly within the pale of his comprehension.

My advice to Mr. Slyter and others of his class is concise: "Drop the book reviewing department from your newspaper or magazine."

Above many of the stores around the square are offices occupied by physicians, lawyers, and others.

Here is a young physician. He was a fickle, careless boy who did poor work in school. Before completing even a high school course, he decided to study medicine. Straightway this boy with almost no foundation to build on,

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went to a second class medical school. He lived a somewhat dissipated life there, and his work was very irregular; nevertheless, in three years he received a diploma and was turned out upon the world to practice. This young man was miserably incompetent; he is still miserably incompetent, and will be as long as he lives. He does as much harm in a year as a good physician can undo. It is a lax government that permits such men as he to practice medicine. But he is showy in appearance, he is oily of tongue, and he is an adept in deception. His practice is fairly large. He makes an estimate of the means and intelligence of each patient, and he manages each case in the way that he thinks will bring the most money. He takes advantage of the fears of nervous or ignorant people, and after long treatments of simple ailments convinces his patients that he has cured them of very serious diseases; he secures their gratitude and robs them of their money. If a really serious case comes into his hands, he is very likely to mismanage it so badly that if death results it makes him little short of a murderer. He is a worse character than nine-tenths of the men in prison. He ought to be in prison.

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I shall now speak of another physician in this city who represents a very different class. He deserves to have his name mentioned openly; he is Dr. Birnam, whom many of you know so well. Dr. Birnam attended college when preparatory schools and medical schools were far below the modern schools in efficiency. However, he was an earnest, thoughtful, studious boy. He secured the best education he could before entering a medical school; he then entered as good a medical school as was accessible, and pursued his course with great diligence and success. In spite of his college course and his long and varied practice, he would long ere this have been far from the front ranks of the medical profession had he not made persistent efforts to keep up with the advance in medical science. But he has kept up with this advance: he attends numerous conventions and lectures; he reads carefully several of the best medical publications; he uses modern apparatus and methods. In order to be a really good physician, a person should have, first of all, a good, wholesome character. Furthermore:—he should have great insight and sympathy; he should have a great deal of common sense, so that his judgment will seldom

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be faulty; he should have a broad, deep education before entering a medical school; then add medical scholarship and technical skill. Dr. Birnam possesses all the qualifications of a good physician. He can read many people almost like an open book. He has a deep sympathy for every living thing; he has no contempt or scorn: the lowest wretch, suffering from a terrible disease, is to him a poor victim of vicious heredity tendencies and other adverse circumstances. Many and many a suffering mortal is sick in soul more than in body, and so needs a wise friend much more than medicine. Dr. Birnam understands this, and he is the friend and adviser of hundreds. Altho very skilful, he is moderate in his charges, and in many more cases than you would guess his charges are nothing. What a contrast he is to the young physician of whom I spoke! When will people be wise enough to distinguish between modest worth and pretentious villainy?

Of the many lawyers around our square, I shall speak of two. One I shall call Adelbert E. McNaster. Adelbert E. McNaster is a man of thirty-five years. Having vain, mediocre parents, it is not surprising that he early displayed vanity and mediocrity. He completed

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a high school course, but after a few months at the university he fell behind his class and gave up his course. After a year or two of idleness, he decided to study law; he entered the university law school, and by dint of some studying and some cheating secured a degree. The two great ambitions of Mr. McNaster are to be considered fast and to be ranked among the fashionable society people of the town. His studied efforts to be fast are more amusing than serious, for he is not vicious, and, moreover, he is too stupid to become a very bad character if he tries ever so hard. In his efforts to keep in the ranks of fashionable society, he shows much skill: by skilful maneuvering, he manages so that he is seldom seen with any but society people; he dresses in the current fashion, no matter how foolish it may be, and he wears his dress suit and silk hat at every opportunity; he frequents balls and all other society affairs. Altho he is shallow and stupid, he attracts little attention on this account, for some of his companions are of the same calibre. The law practice of Mr. McNaster is not a large one, but by dint of some honorable work and some toadying and questionable practice he secures a living. If

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he should read these sermons of mine, he would not at first venture an opinion of them; he would first determine whether or not they were popular. If he found they were popular, he would praise me or else keep silence. If he found they were not popular, he would at once proceed to ridicule me; in a tone of pity mixed with contempt he would make some vulgar remarks in regard to me. First of all, he probably would make the remark that "If the granny had ever been out in the world he'd know better than to preach such old-fashioned rot". Be it known that Mr. McNaster has been "out in the world"; he once went on a visit to a large city several hundred miles distant, and remained there a few weeks. Of this contact with the world he is extremely proud, and if you ever chance to meet him, probably he will before many minutes, with a ludicrous attempt at a casual manner, inform you of his sojourn in the large city. The poor dolt is too stupid to realize that my knowledge of the world is much greater than his, or else he is too unfair to admit it. Because I condemn some theatres and some forms of card-playing, he places me in the same class as those well-meaning but narrow-minded ministers who

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condemn all theatres and all forms of card-playing.

Occupying an office near that of Dr. Birnam, is an old lawyer, named Mr. Thorne. He and Dr. Birnam are excellent friends; and, indeed, one would expect this, for their characters are much alike. Mr. Thorne holds a place in the legal profession very similar to that of Dr. Birnam in the medical profession. Mr. Thorne, as well as Dr. Birnam, sees many people in trouble, and often he has the power to help them. Many miserable excuses of lawyers protect criminals, encourage dissensions, and complicate cases simply for the sake of money. But Mr. Thorne has always pursued the opposite course. Many a hardened criminal has offered him large fees for his help or even for his neutrality, but he has ever helped to bring evil-doers to justice. Many a poor criminal, who has committed a crime when intoxicated or as the result of a very strong temptation, has sought his aid and secured all the help the case deserved. Many a man has come to him in wrath and wished to begin suit at once against some enemy, but in many cases he has effected a settlement out of court and has charged no fee. Many a couple has come to

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him seeking divorce: but often he has been able to reconcile man and wife; he has talked to them long and earnestly, telling them that no two people can agree entirely and that the way to live happily is for each one to concede a little and to make allowances for the other's peculiarities. Mr. Thorne thinks, and probably correctly, that his greatest work in life has been the prevention of divorces.



## THE TREATMENT OF ANIMALS

I would not enter on my list of friends  
(Though graced with polished manners and  
fine sense,  
Yet wanting sensibility) the man  
Who needlessly sets foot upon a worm.

—*Cowper.*

“He prayeth well, who loveth well  
Both man and bird and beast.

“He prayeth best, who loveth best  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all.”

—*Coleridge.*

Kill not—for pity’s sake—and lest ye slay  
The meanest thing upon its upward way.

—*Edwin Arnold.*

Forebore the ant-hill, shunned to tread,  
In mercy, on one little head.

—*Emerson.*

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If slay ye must,  
Deal ye the blow  
With the merciful hand  
That a Christ would show.

—*Hélène Aubyn.*

Have you ever considered the place of man in the scale of being? To tell you that man is an animal might come as a shock to some of you. You will agree that man is not a rock or other inorganic object, and that he is not a plant. What is he, then, if not an animal? Yes, he is an animal; and I believe there is no hard and fast line separating him from other animals. I believe that man has a soul and is immortal; but I believe, also, that all other animals have souls and are immortal. Many believe that man alone possesses reason, and thus is distinguished from all other animals; I believe that other animals possess reason, also, and often they show much more reason than certain individuals among mankind.

In our efforts to realize that all animals belong to one great family, it will help us if we study carefully a scientific classification of animals. The classification made by Parker and Haswell is probably the best thus far published.

In trying to determine our duties in regard

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to other animals, it will help us much to remember that all animals are one family and that the intelligence and the capabilities of enjoyment and suffering of the various tribes vary only in degree. It will help us still further to realize the essential unity of all life, both animal and vegetable. In his work entitled "The Interpretation of Nature", Prof. N. S. Shaler says:—

"It is in the realm of the organic world that we may expect to win the most that makes for moral advancement; that physical realm is still, in a certain way, remote from our finer perceptions; only our grosser senses can as yet seize upon its phenomena; there is majesty and beauty in its vistas, but the ways of men have not yet traversed them. It is otherwise with the realm of life, which we now see to be clearly akin to our own. It is because we now recognize this kinship and view all living things as sharers with ourselves in this gift of sentiency, this capacity to profit by experience, this privilege of handing on a bettered life to the ages which are to be, that organic beings afford a surer if not a higher teaching than does the material of which they are composed. Of all the marvelous gains in understanding which this century has afforded, none other is destined to be so profitable as this conception of the essential unity of life. Through this view the history of man has gained a vast perspective; in place of an arbitrary beginning of our life in this moment of time, we behold an orderly succession which extends back to the inconceivably remote ages. We appear to ourselves no longer as unrelated

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beings akin to similar creatures of the earth only by a mysterious connection with an inconceivable supreme power, but germane to all the creatures of this and vanished ages; each animal and plant becomes an interpreter of our life and stands ready to testify as to the laws of our body or our mind."

A great deal of the cruelty to animals is unintentional. Descartes, writing in the seventeenth century, believed that animals, excepting man, were merely machines; of course this was a terrible delusion. The people of today are fast awakening to a realization of the capabilities and rights of other animals. Some of the higher forms are now fairly well treated. For instance, public sentiment would denounce any extreme cruelty to a horse, and, of late, birds are receiving a great deal of attention. Many people are trying hard to do what is right in this matter. I shall try to show that most of these well-meaning people are, on account of ignorance, greatly inconsistent; for instance—birds are beginning to be well protected even from death in a humane manner, while oysters, lobsters, and some other animals are sometimes *cooked alive*.

In considering the question of cruelty to animals, we should first try to determine what

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capabilities they have for enjoyment and suffering

We can not be cruel to a stone or other inorganic object; for altho we may shatter it with a sledge or cast it into a furnace, it can not feel.

As to plants, they are living things: but if plants are capable of feeling at all, probably it is to such a slight degree that we need not fear that they ever suffer real pain; it may be that science will be able to determine this point, later.

As to animals, it is probable that some of the lower forms, especially those that are minute, need give us little concern; but as we follow up the scale of being, we soon come to animals, worms and others, that to all appearances suffer pain.

Of course, if man is to work or move about at all, he must of necessity maim and destroy many little animals; for instance, we often unavoidably step upon ants and other small animals, and the plowshare cuts many worms in two.

What, then, should be the rule?

We should not unmindfully inflict pain on any animal, no matter if it be a flea or smaller,

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and we should take a reasonable amount of care to avoid injuring animals even tho they be very small. A truly kind-hearted man will forbear the ant-hill if he sees one in his path.

You may say that animals, except man, do not suffer pain, or at any rate that they suffer but slightly. Just what degrees of pain these animals may suffer is, perhaps, a point we may never be able to determine. But let the rule be: *Give them the benefit of the doubt!*

I believe that as we go down the scale the capacity for pain becomes less and less. I believe that in man, even, there is a great diversity; I believe that a finely-organized, sensitive man would suffer more from a certain injury than a coarse, barbarous man would. And as we go down the scale thru the various species, probably the capacity for suffering becomes less and less.

But to apply this rule honestly, shall we not find evidence to show that certain of the other animals suffer more from certain injuries than man? For instance: The sense of smell of some dogs is very many times more acute than that of any man; then why should not the sensitive nose of the dog be much more painful when injured than that of any man? And the

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eyes of some birds are very much more keen than the eyes of any man; then why should not the sensitive eyes of these birds be much more painful when injured than the eyes of any man?

*Give the animals the benefit of the doubt!*

Suppose a turtle or lobster were capable of feeling only one-eighth the pain that a man could feel in his hand. Would you be willing to endure one-eighth of the agony of having your hand roasted or boiled? "It doesn't hurt them", "It doesn't hurt them much", "It's soon over", are cheap and selfish excuses that many people give. They would like to go on eating the flesh of various animals that are not humanely killed. Do they *know* that it does not hurt or that it does not hurt much? Suppose it is soon over in most cases, have they any right to torture an animal for an instant? The person who tries to forget his real obligations and passes on with some cheap excuse, is cruel.

You may say, "Oh, I eat so little that it doesn't make any difference". Yes, it does make a difference! Remember you are doing your part, and because your part is exceedingly small in no way excuses you; if a single

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drop of water did not amount to *anything*, then all the drops composing the ocean would not amount to anything. As soon as even a small percentage of people refuse to eat the flesh of animals that are cruelly killed or cruelly treated before killed, there will be a great change for the better. As soon as dealers in flesh find that their business is affected, they will refrain from cruelty even tho they had formerly refused to do so. It is the consumers of flesh who are the real slayers of the animals.

In considering this subject further, I shall, in systematic order, speak of some of the various animals that are abused.

There are about fifteen hundred people in this congregation. Perhaps not one of you thinks he is cruel, but I very much doubt if there is one of you that has not directly or indirectly practiced cruelty.

If you wish to be kind but are cruel without knowing it, you ought to be glad to have me call your attention to some of the forms of cruelty you practice.

How many of you have ever been cruel to a worm? Have not many of you been fishing and used worms for bait? Did not the worms

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writhe and wriggle, showing all possible signs of agony, when you put them on the hooks? When you came ashore, are you sure you did not leave a can or box of worms in the boat? And are you sure the sun did not dry up the worms in a day or two and cause them to die a lingering and most painful death?

Now let us consider oysters and clams. Are not oysters often eaten alive, and oysters and clams often *cooked alive*? What a terrible death it must be for even these low creatures. Canned oysters are killed by steaming them; therefore no humane person will eat them. Probably many restaurants and hotels serve oysters alive, and cook oysters, clams, and crabs alive.

And now we come to lobsters, crabs, and shrimps. Upon these animals the most atrocious and devilish cruelty is perpetrated. They are often killed by *cooking them alive!* Many canned lobsters and shrimps are killed by steaming them. Every man, woman, or child of you who eats a mouthful of a lobster, crab, or shrimp that was cooked alive, decreases the supply just that much and increases the demand just that much; and this means bring another lobster, crab, or shrimp to the torture. If

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one of your fingers were held in boiling water, would you not realize what a heartless, cruel thing you did when you ate one or a part of one of these animals? You may say that these animals die so quickly that it does not hurt them. Do you know this, or would you just like to believe it is true? Think this over, and hold your finger in boiling water or in steam a little while before you eat any more lobsters, crabs, shrimps, oysters, or clams that were cooked alive.

In poisoning the pests that feed upon potatoes, cabbages, currants, and other plants, some poison should be used that does not cause a painful death. The pests are small, but the number destroyed each year is enormous, so the aggregate of suffering must be very great.

Next let us consider bees, those faithful little workers. Even they are sometimes most cruelly treated; some beekeepers smoke bees that they wish to kill, and do it in such a way that some of the half-suffocated bees fall down into the fire and are burned to death.

I shall speak of frogs and minnows next. Have you ever heard of live bait? Have any of you ever been guilty of using it? Think of a live frog or minnow being impaled on a hook,

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and of being repeatedly cast out and drawn in or else dragged thru the water till it finally dies. Think of one of these animals being used as bait on a set-line, and perhaps left for hours or days with a hook thru it.

Are not many teachers and students of science hardened and cruel? Do they not sometimes drop living frogs and other animals into alcohol and use them for dissecting purposes?

Next I shall speak of fish. Think of the thousands of fish that are caught every day. How few of them are killed at once, and how many of them are left to die a lingering death!

What happens when a fish is taken from the water? Why does it die after a time? Fish need oxygen, but surely there is a great deal of oxygen in the air. Fish get oxygen thru the tissues of their gills, much the same as we get it thru the tissues of our lungs. Did you ever notice a fish's gills carefully? They consist of fringes attached to bony supports. When a fish is in the water, the water circulates thru these fringes and keeps the rows of them from becoming packed; thus there is a large surface exposed to the water, and particles of oxygen are secured from the water which keep the fish alive. What happens when

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a fish is taken from the water? Since there is a great amount of oxygen in the air, why does not the fish continue to live? It is for this reason:—When a fish is taken from the water, the rows of fine, delicate gill fringes become more or less packed so the surface exposed to the air is much less than that exposed when in the water; also, the gills probably soon become dry, and are no longer able to take in oxygen even when they are exposed to the air. And so the poor fish dies—dies of suffocation. In some species of fish, this period of misery is not very long; in others, such as the bullheads, they often live for a considerable time.

If you ever go fishing again, take a short, heavy club with you. As soon as you catch a fish, strike it two or three hard blows on the back of the head—the place where a fish's neck would be if it had a neck. If you strike these blows correctly, they usually will kill the fish. But often, people do not strike hard enough or do not strike in just the right place, so the fish soon begins to gasp. You should look at your fish at frequent intervals, and if you see it gasping you should strike it again.

If all fishermen would take the slight pains required to kill their fish as soon as caught,

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think what an enormous amount of suffering would be saved.

Even if people had no pity, it would well repay them if they killed their fish. You would not think of eating a chicken that you found choked to death. Then why should you eat a fish that died by suffocation or, in other words, choked to death? The flesh of fish will be found much better if the fish are killed as soon as taken from the water.

I hope that none of you will ever again catch a fish and allow it to die slowly. And more than this, I hope you will never again eat another particle of fish unless you know the fish was killed humanely; if people would take this stand, fish that died in misery could no longer be sold, and professional fishermen, even tho they might be cruel and hard-hearted, would be obliged to kill their fish.

Fish are often badly abused in other ways. Sometimes fishermen are cruel enough to stick their thumbs and fingers into the eye-sockets of fish, and pull them into the boat in that way; how terribly painful it must be to have the eyes so pressed and perhaps forced out of the sockets. If the eyes of fish are ever used for bait, the greatest care should be taken to

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determine that the fish are dead before the eyes are removed. Gaffing is a cruel way of landing fish; it should never be practiced, but a dip-net should be used instead, or, if the fish are large, they should be clubbed before they are lifted from the water. Some kinds of fish are not good for food, and there have been fishermen who were such brutes that they would rip open these fish and throw them back into the water to die a lingering death. Does it seem possible that any human being could do such a thing? Many a poor fish has been scaled before it was dead—another case of man's thoughtlessness and cruelty. Sometimes fish are packed alive in boxes of broken ice, and are shipped in this way.

You can easily see from the various cruelties practiced, that unless you *know* a fish was humanely killed, in all probability it was abused in some way. If you wish to be humane, then, do not eat the flesh of any fish unless you or some acquaintance caught it and killed it at once.

Why is it that down thru so many generations snakes have been considered rightful victims of man's murderous tendencies? Perhaps because of the story of Adam and Eve

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and the serpent. But are snakes to blame for this story or for the fact that they are uncanny looking and are obliged to crawl? Snakes are just what they were made. Most snakes are harmless; they feed upon much the same sort of food that frogs and toads do; probably they do much good by destroying harmful insects. Let them live and enjoy their lives as best they can. There is no good reason why harmless snakes should be killed.

And now I shall speak of turtles. Have you ever heard that turtles are sometimes boiled alive? Incredible cruelty, is it not? Still, it is not many years ago that I read in a cook-book, edited by one of the most widely known women in the United States, that the way to stew terrapins was to stew them alive! I wrote that woman a letter which I hope brought her to a realization of her cruelty. Perhaps an expert scientist, by increasing the heat gradually, could boil a frog alive without causing it pain. But for pity's sake don't any of you try to cook any living thing alive, thinking that you can do it without causing pain.

It is very encouraging to see the great interest people are now taking in birds. The cruelties that have been practiced on them seem

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to be abating, but still they need far better treatment than they receive. The best class of women will not wear birds' plumage, and it is to be hoped that this barbarous practice will soon be abandoned by all women.

Children should be taught the names and habits of birds. They should be taught to treat all birds kindly. Most boys would consider it a very mean, cowardly thing to injure other boys who are much smaller and weaker than themselves. They should be made to realize what a mean, cowardly thing it is to injure birds or other little animals.

The hunting instinct is strong in many boys, and some do not outgrow it when they become men. But if boys and men must hunt, they should at least carefully avoid wounding game that they can not get at once and kill. Of course they should never kill more game than they can use; a brute who would kill more game than he could use, letting it spoil, should be deprived of his gun and denied the right of ever hunting again. Many hunters, while hunting for real game, shoot various birds such as kingfishers, bitterns, loons, and others which they do not use. This form of cruelty should be strictly prohibited.

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Wild birds never should be confined, and it seems cruel to confine even canaries. Probably fewer canaries are kept than formerly, and it is likely the practice will soon die out entirely.

Probably by far the greatest part of the cruelty to birds is practiced upon domestic fowls. The poultry industry has now become one of the greatest of the live-stock industries. The number of fowls killed each year in the United States alone is enormous. Probably most of these fowls, with the exception of geese that are plucked alive, suffer little till they are sent to market. When sent to market, some of them are very cruelly treated. Some are tied together by the legs, and tied too tightly. Others are transported in coops that are too small; sometimes several coops are piled on one wagon, and the wings and toes of the chickens are liable to get caught and crushed between the coops and held there during the journey to market or to the shipping-house. There are regular shipping-houses in some cities, where fowls are handled by the thousand. I never have seen just how the work is done, but think the fowls are often very roughly handled. All these shipping-houses should be very carefully watched by agents of

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the humane societies, and the men should be made to handle the fowls carefully and kill them humanely. Great care should be taken that every fowl is really dead before it is plucked. It seems to me that every fowl should be beheaded before it is plucked. What is the sense of shipping fowls with the heads on? To say nothing of the most humane way of killing, it is not economical, because the heads are thrown away sooner or later. Better cut off the heads the first thing; then charge a little more per pound for the rest of the fowl.

I suppose appliances could easily be made by which all kinds of animals, from oysters up to cattle, could be painlessly killed by electricity. I wish such appliances might be installed at once in great packing-houses and elsewhere. It would be an especially good way to kill crabs and lobsters. Rats and other vermin caught in cities might be humanely killed in this way.

The old practice of plucking live geese I believe to be a very cruel one. Every person who uses an ounce of live geese feathers, helps to create a demand for more and so is guilty of cruelty. As soon as people refused to buy or use live geese feathers, the practice of plucking the birds alive would be stopped. I think it is

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now prohibited by law in some places, and I hope it soon will be prohibited everywhere. Dealers should be prohibited from selling live geese feathers.

Rats and mice are shown no mercy by many. But can rats and mice help being rats and mice?

Let me read a poison advertisement that I clipped from a newspaper. The advertisement was inserted by a druggist who is a member of this church; the newspaper is published by another member of this church. The advertisement reads as follows:

“IT BURNS THEM UP!

“Rats and mice soon have a burning feeling inside after eating Electric Rat and Roach Poison. They rush out of doors for air and water, and quickly die. Positively guaranteed as sure death to rats, mice, cockroaches, and all vermin. 2 oz. box 25c.

—ELECTRIC POISON CO.”

Now let me read Burns' poem “To a Mouse”.

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## TO A MOUSE,

ON TURNING UP HER NEST WITH THE PLOUGH,  
NOVEMBER, 1785.

Wee, sleekit, cowrin, tim'rous beastie,  
Oh, what a panic's in thy breastie!  
Thou need na start awa sae hasty  
    Wi' bickerin brattle!  
I wad be laith to rin an' chase thee  
    Wi' murd'rin pattle!

I'm truly sorry man's dominion  
Has broken nature's social union,  
An' justifies that ill opinion  
    Which makes thee startle  
At me, thy poor earth-born companion,  
    An' fellow-mortal!

I doubtna, whyles, but thou may thieve:  
What then? poor beastie, thou maun live!  
A daimen icker in a thrave  
    'S a sma' request;  
I'll get a blessin wi' the lave,  
    An' never miss't!

Thy wee bit housie, too, in ruin!  
Its silly wa's the win's are strewin!  
An' naething, now, to big a new ane,  
    O' foggage green!  
An' bleak December's winds ensuin,  
    Baith snell an' keen!

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Thou saw the fields laid bare an' waste,  
 An' weary winter comin fast,  
 An' cozy here beneath the blast  
     Thou thought to dwell,  
 Till crash! the cruel coulter past  
     Out thro' thy cell.

That wee bit heap o' leaves an' stibble  
 Has cost thee monie a weary nibble!  
 Now thou's turn'd out for a' thy trouble,  
     But house or hald,  
 To thole the winter's sleety dribble  
     An' cranreuch cauld!

But, Mousie, thou art no thy lane  
 In proving foresight may be vain:  
 The best laid schemes o' mice an' men  
     Gang aft a-gley,  
 An' lea'e us nought but grief an' pain  
     For promis'd joy.

Still thou art blest, compar'd wi' me!  
 The present only toucheth thee:  
 But, och! I backward cast my ee  
     On prospects drear!  
 An' forward, tho' I canna see,  
     I guess an' fear.

Do you think that the feelings of the drug-  
 gist and the editor compare favorably with  
 those of Burns?

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Does it not hurt rats and mice to die by poison? Does it not hurt rats to be caught in steel traps, and perhaps remain there for hours? Does it not hurt mice to be caught in certain kinds of traps that are often used? Rats and mice may be caught in large wire traps, and killed with a club or shingle as they run out; it seems cruel to immerse the traps and drown the prisoners as is sometimes done. Never poison rats, mice, gophers, or any such animals. Never catch them in cruel traps. In cities, vermin should be caught alive in wire traps that would not hurt them, and should be taken to some place, before they get hungry or thirsty, and painlessly killed by electricity. They should be transported in covered conveyances, so they would not suffer from fear.

Cats are another species of animals that often are abused. Altho they are among the most intelligent of animals, they often are poisoned or drowned or otherwise cruelly treated. Sometimes they are abandoned by people when they move, and are left to suffer and perhaps starve. Some unprincipled people who have more cats or kittens than they want and who are too lazy or cowardly to kill them, drop them by the roadside where they

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suffer, or more likely go to the nearest house and become a nuisance there. Cats are often worried by dogs and cruel children.

Of course cats increase very rapidly, and the number must be kept down in some way. The best way is to kill the kittens before their eyes are open. Strike their heads violently on a stone, crushing their skulls. If this is done properly, death is instantaneous. Be sure the kittens are dead. Leave one kitten for the mother cat; she will soon be as happy as if she had the whole litter.

Surplus puppies should be killed in the same way.

Many people keep more cats and dogs than they can care for properly; it is cruel to have animals about that one can not feed properly and care for well in other ways. The humane thing to do is to kill the surplus animals in a humane way.

If dogs are kept at all, they should be well cared for. Many people keep dogs who ought not to do so; some keep their dogs chained or confined nearly all the time, so that life is a misery to them; others let their dogs run at large and be nuisances to the neighbors. Far too many dogs are kept; if a family

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is not so situated that it can keep a dog and prevent it from being a nuisance to anybody and at the same time have it happy, it is much better to keep no dog.

When necessary to kill dogs, it should be done in a humane way; probably shooting thru the brain is the best way. A wretch cruel enough to poison a dog, should be sent to prison for a considerable number of years.

Be sure that your cats or dogs do not fall into the hands of vivisectors. The devilish cruelties of some vivisectors will be spoken of later.

Calves are sometimes brot to market with their legs tied together. The cords are liable to be tied so tightly as to cause much suffering. Even if the cords were not tied too tightly, the unnatural, cramped position in which the calves are obliged to lie must cause them much suffering. Sheep and other animals are sometimes treated in this way. The laws should prohibit the tying together of the legs or feet of any animal. Animals should be driven carefully to market or should be transported in coops, racks, or cars that are properly constructed and not overcrowded. No animal should be made to suffer from heat, cold, hun-

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ger, or thirst during transportation. All animals that lie down should have ample room to do so.

The various cruelties that are practiced upon horses are well known.

At last, science, in its great onward march, has reached a point such that the use of horses will little longer be necessary. Horses will cease to be abused because they will cease to exist. With the exception of very limited numbers, horses will no longer be kept, and the few that are kept probably will be well cared for. However, during the transition period, while horses are disappearing and automobiles and other machines are appearing, there will be much work to be done in preventing the abuse of horses. A large percentage of old horses will be used, and old horses are specially liable to abuse.

I shall mention some of the ways in which horses are abused.

One of the worst cruelties practiced upon horses, as well as upon cattle and other animals, is the keeping them in barns that are not fire-proof. Frequently we read of horses and other animals that have perished in burning barns. Some of the animals suffocate before

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the fire reaches them. Others are burned as they stand in their stalls, powerless to escape. Can you imagine a more terrible form of death than this?

Stock should be kept in fire-proof buildings. Numerous doors should be made in convenient places to insure escape if adjoining buildings burn. Hay and other combustible material should be kept in other buildings; these buildings might be near and they need not be fire-proof. This arrangement would, of course, necessitate more work and expense; however, the laws ought to insist upon it as it would prevent the numerous terrible holocausts that now occur.

The government should prohibit the manufacture or sale of matches, except safety matches. Many fires are started by children or drunken people; perhaps many are started by mice. If none but safety matches were used, the number of fires would be greatly reduced.

Many horses are overloaded. The load a horse can comfortably haul depends upon a good many things. It depends upon the strength of the horse, the way he is harnessed, the way he is driven, the character of the vehicle, the roughness of the road, the number

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and steepness of the hills, the temperature, the number of hours per week the horse works, the frequency of rests, and so forth. Humane societies should employ agents who understand horses well and who have good general common sense; the average person would be unable to judge the proper load for a horse to haul. Often, horses drawing surreys are badly over-worked, while teams drawing heavy loads of ice and coal may do it easily enough.

Probably three-fourths of the people who drive horses are incompetent to do it properly; either they are careless as to the comfort of the horses, or they are ignorant as to the proper ways of driving. Many of the incompetent drivers are women and boys.

The speed at which a horse may be properly driven depends upon much the same things as the weight of the load he can comfortably haul. Never hurry a horse up hill, and do not make him trot at once after reaching the top; he is likely to be out of breath and tired even tho he has walked up the hill.

A large amount of the whipping of horses is useless or much worse than useless. Some drivers who do not use the whip, jerk their horses frequently to hurry them along; this should not be done.

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Many of the bits in use are cruel. Of course, some horses are so high-mettled or bad-tempered that comparatively harsh bits must be used. It takes excellent judgment to determine just what sort of bit each horse should have; this is another reason why the agents of humane societies should understand horses well.

High-checking causes misery for thousands of horses. In cases of stumblers, kickers, and high-mettled or ugly horses, a certain degree of high-checking may be expedient, but in most cases I believe it to be useless and cruel. See if your horse's check does not need letting out. You had better discard the overcheck, unless there is some good reason for not doing so.

Many horses are not fed sufficiently. Others are given a sufficient quantity, but the quality and variety is not what is needed. Remember that a horse enjoys and needs some variety in his food. {

Many horses suffer from being tied in the heat or cold. Policemen or officers of the humane societies should arrest all persons guilty of this cruelty. One of the worst evils of the saloons is the fact that men tarry there and let their horses suffer. Unless it is very necessary, horses should not be driven when it is very hot or very cold.

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Horses should not be kept in confinement. Unless driven often, they should be allowed to run in pastures or paddocks when the weather is suitable. They should not be kept in dark stables, but the stables should have enough windows to light them well; it is best to arrange the windows so the horses can look out.

The docking of horses' tails should be prohibited by law; the practice is barbarous.

Do not treat your horse as if he were a machine; speak kindly to him, and make him feel that you are his friend.

In the killing of fur-bearing animals, terrible cruelty is sometimes practiced. The steel trap is much used, and it is an extremely cruel trap, especially if it is set where the animal will not soon drown after being caught. Animals caught in steel traps are often left to suffer for hours and sometimes for days before the trapper comes and kills them. The springs of these traps are strong, and the jaws bruise or break the legs of the animals caught in them. The suffering of the victims must be great.

Probably deadfalls usually cause instant death; but they should not be used, for sometimes only a part of the animal's body is caught under them and it may live in terrible agony

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till the trapper at last comes. Snares that catch animals around the neck and choke them, are cruel contrivances; they should not be used. Terrible stories are told of the cruelties that have been practiced by seal fishers. Mother seals have been killed by the thousand, when their pups were too young to care for themselves; the bodies of thousands of dead pups have been found floating. The horrible cruelty of skinning seals alive and throwing the living bodies into the sea, has been reported. I wish all women who wear, or intend to buy seal-skin cloaks, might read "The Cost of a Seal-Skin Coat", written by Mr. M. F. Lovell and published in the "Journal of Zoöphily".\*

The various kinds of stock are sometimes badly abused. In combating evils, we should first try very carefully to get a conception of the relative magnitude of evils; if we do not do this, we are likely to spend our energy in combating small evils while we neglect great ones. This evil of the abuse of stock is certainly an enormous one, and it should have very much more attention than it now receives. I wish you would all try to realize the enormity of it.

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\* Leaflets bearing this article can be obtained at the office of the Women's Penna. S. P. C. A., 1530 Chestnut St., Philadelphia.

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Sometimes stock has been shipped long distances without food or water, and in some cases the cars were so crowded that the animals could not lie down; if there are not laws to prevent this cruelty, they should be enacted at once. Some of the herds on the large western ranches suffer terribly each winter; ranchmen ought to be required by law to furnish their stock food and shelter during bad weather; the cruelties to horses in the cities are probably insignificant compared to the cruelties in winter to stock on some of the western ranches. At the present time, in the United States alone, there are probably between 200,000,000 and 300,000,000 swine, sheep, cattle, and horses. Probably nearly one-half of these animals have suffered an operation of some kind. These operations, cruel enough at best, are sometimes performed by bunglers with unsuitable instruments. Think of it! 100,000,000 or more operations in the United States alone! Working night and day for three hundred and sixty-five days each year for more than three years, one animal must be brot to the torment each second in order to finish the work. The process of branding must be a very painful one. The process of castrating must, also, be very pain-

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ful as it is now done. This abuse is, probably, the worst of all. Nearly all male animals, except those killed when very young, are made to suffer. Could not the end be attained without an operation, or if an operation is necessary could not anaesthetics be used? Dehorning probably results in benefit to most herds, but some painless way of doing it should be practiced; probably the growth of the budding horns of calves could be painlessly arrested with some liquid. If operations of any kind are to be performed, why should not anaesthetics be used? Certainly some way should be devised to abolish the cruelties now practiced. All operations should be illegal, unless performed by, or under the direct supervision of, competent government agents. This is a matter that the government should take control of at once.

As man is so much the most important of the animals, I shall devote other sermons to questions relating to his welfare.

In closing this sermon, I shall mention some of the ways in which each of you can help abolish cruelty to animals:—

1. Practice no direct cruelty yourself.
2. Eat the flesh of no animal unless it was killed in a humane manner.

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3. Use no fur or other product of any animal that was not killed in a humane manner.
4. Patronize no teamster or hackman who abuses his team.
5. Teach your children to be kind to all animals.
6. Help to secure laws prohibiting vivisection, and laws protecting animals in other ways.
7. Do not attend an institution or make gifts to an institution in which vivisection is practiced.
8. Help to establish, in your town, a society for the prevention of cruelty to animals. Prosecute offenders.



## SUGGESTIONS REGARDING CITIES

Today I shall offer numerous suggestions regarding cities. Many of the laws I suggest are already in force in some cities, but I wish they might all be in force in all cities.

Found cities on well-drained and fairly high ground. If hilly places can be avoided, much expense can be saved.

As far as possible, preserve the timber and other natural beauties of city sites.

In platting cities, make the lots of good size. Have the streets at right angles to one another, so all blocks will be rectangles; probably it is best to have the blocks two or three times as long as wide.

Be sure to reserve numerous ample spaces, each a block or more in area, for parks, playgrounds, school-grounds, hospital-grounds, and other purposes. Bear in mind that in after years these places could be secured only at great cost. Have cemeteries at a considerable dis-

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tance from cities, so the cities will not soon grow up to them and surround them; secure ample grounds for cemeteries.

Have the street grades established at once by competent engineers; this will save much trouble and expense later. Make macadam or asphalt streets, with cement gutters. Make the streets wide, so grass-plots may be made at the sides and perhaps in the middle. Probably it is wise to have a narrow park extend along the middle of each street: then require all vehicles to keep on the right-hand side; this would save much inconvenience and many accidents. Keep the streets well cleaned and sprinkled; it would be well to flood the streets early every morning, thus washing away the dust; sidewalks might be made in such a way that they could be flooded without water running into basements.

Have the sidewalks of a uniform kind. Require them to be kept in good repair and free from ice and snow. The width of sidewalks should be much more in business parts of cities than in residence parts. Sidewalks and spaces between sidewalks and roads, in front of stores and other places, should be kept free from ob-

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structions; no boxes, barrels, baskets of fruit, or other things should be allowed on them.

Encourage or require the building of fire-proof buildings.

Factories and other business buildings should be attractive as well as dwellings.

Allow no barn or other outbuilding to be erected within thirty feet of any street. Many cities and villages are spoiled by having outbuildings close to the streets and consequently often in front of dwellings across the streets. Trees, hedges, and vines should be planted so as to screen barns and other outbuildings.

By the diagram it may be seen how the view of many families is spoiled. Thorpe's barn is at the side of his own house and directly in front of Hunter's house; it is also in plain sight of Hill and Gray. Salter's barn spoils Hill's view, and is an eyesore to Gray, Randall, Hunter, and others. Hunter's barn is too near the street. Gray's barn is too near the street, and is nearly in front of Pickett's house. Powell's barn and windmill are a great nuisance to Vincent and Amidon, besides being in view of several other neighbors. Older's barn is nearer the street than necessary. The billboard is a nuisance to the whole neighborhood, but spe-

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cially so to Hamline and Kimball. The slovenly condition of the street in front of the paintshop and smithy spoils Kent's place. The slovenly condition of the village affects every person who passes along the streets.

It would be well for people to club together and build large, attractive barns for their horses and automobiles. If cities border on bodies of water, a few large, attractive boat-houses should be built in which to keep all the boats; abolish the small, unsightly structures.

When any sort of building is built, all materials should be kept off the streets; at present, the appearance of a neighborhood is often spoiled for weeks at a time by piles of sand, brick, stone, lumber, and other materials; if really necessary to put materials on the street, make the builder pay so much per week for the privilege; I think it would be interesting to see how few would think it necessary if they were obliged to pay.

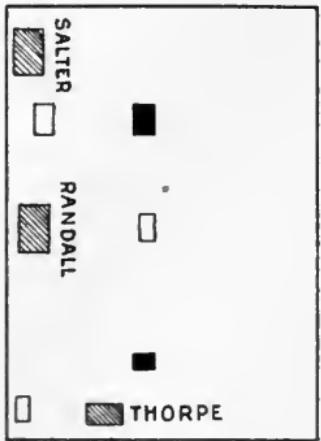
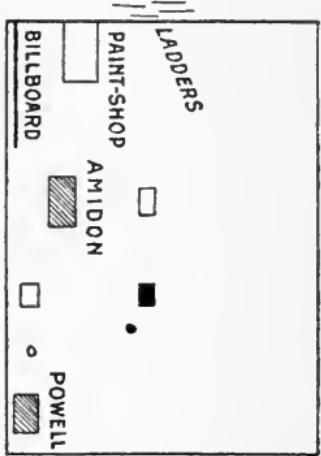
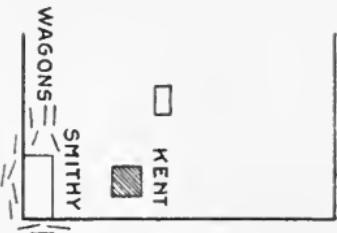
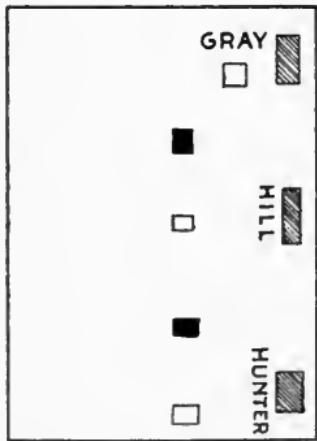
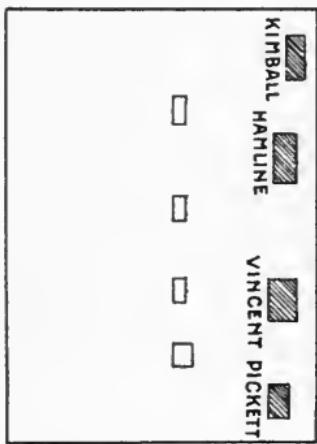
Use the greatest care to secure the city water-supply from as good a source as possible.

Have numerous fountains, especially in business parts of cities; they will decrease the sale of liquor. Keep fountains supplied with cups. Have fountains such that dogs and squirrels can drink.

= DWELLING

= BARN

= WHERE BARN SHOULD BE





## Suggestions Regarding Cities

Have street ends beautified under the direction of competent landscape gardeners.

Construct a beautiful system of parks and drives in the country near each city.

Encourage the planting of good trees, such as oaks, lindens, elms, and maples; have trees even on the busiest business streets. They will prevent many cases of sunstroke and much other suffering from heat. Forbid the use of unsightly tree protectors.

Require trees near sidewalks to be trimmed to a proper height. Trees that have tap roots will crack cement walks much less than those species that have roots near the surface. Teach people how to set out trees and how to take proper care of them later; thousands of trees are nearly ruined by being trimmed too much.

Require each one to care for his grounds well, especially the front lawn and the space between the sidewalk and the gutter. Each city should employ men to mow and otherwise clean up slovenly places; the expense should be charged to the property owners or renters.

Forbid the spreading of stable manure on lawns, within twenty feet of any sidewalk; it might be well to entirely prohibit the use of it on lawns. Besides being unsightly and ill-

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smelling as it lies on the lawns, it often is scattered on the sidewalks and becomes a great nuisance. Fertilizers in the form of powder should be applied.

Persons throwing bottles, boxes, paper, or other rubbish upon sidewalks or roads or other public places, should be fined.

Cities should employ a sufficient number of persons to go about the streets and pick up papers and other rubbish on the roads, grass-plots, and sidewalks; every part of the city should be carefully gone over at least once each day. Keep all alleys neat and clean.

Allow no one to burn paper, leaves, or anything else in the streets.

Prohibit the placing of signs so they will extend across streets or project over streets. Prohibit the placing of unsightly signs so that they will extend across or project over sidewalks.

Allow no one to build steps or porches so they will extend over the sidewalk line.

Require that awnings be placed higher than the head of a tall man.

Require all persons to keep their windows free from vulgar pictures and statuary.

Children and others who deface buildings with chalk or in other ways, should be fined.

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Every person who spits upon a sidewalk, should be fined.

All billboards should be abolished. Even tho the pictures on them are decent, they spoil the looks of the neighborhood. Prohibit the painting or posting of signs or bills on trees, fences, bridges, buildings, or other places; of course, business men should be allowed to have their private signs on their own buildings, provided the signs are decent and not unsightly.

Each city or village should have a dumping-ground. Large cities need several. All rubbish and garbage that is not properly disposed of at home, should be taken to these dumping-grounds in neat covered wagons. The dumping-grounds should be screened by hedges or high fences. Persons dumping rubbish on any private or public property—on vacant lots, streets, roads, or other places—should be fined heavily. Many roadsides and other places that naturally are beautiful, are spoiled by old cans, pails, and other rubbish.

All loads of manure, straw, hay, sand, crushed stone, or other loose material, should be carried in such vehicles that there will be no scattering of the loads.

All smokestacks should be of a proper height.

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Require the use of spark-catchers and smoke-consumers if they can be used to advantage.

Abolish poles, and have no wires in sight. Probably the time will soon come when no wires will be necessary, but as long as they are used, keep them underground.

Lights should be placed upon towers or arranged in some other way so that poles will not be needed.

Require junk-dealers to keep their junk out of sight.

Prohibit the throwing of offal and other rubbish into bodies of water. Try to dispose of sewage in some way other than letting it run into bodies of water.

Keep the shores of all bodies of water free from dead fish and rubbish of all kinds.

Forbid the distribution of circulars, sample packages, and such things by leaving them at houses and places of business.

Prohibit the crying of newspapers and other things; it is unnecessary, and is unpleasant to hear, especially on Sundays.

Require all cars and other public vehicles to be kept free from dust, and otherwise clean. This will help prevent diseases, as well as improve appearances.

## Suggestions Regarding Cities

Regulate the speed of various vehicles.

Allow no one to stop vehicles on crosswalks.

Require railways to maintain gates at all grade crossings.

Keep traffic underground as much as possible.

Prohibit the sale of harmful or useless so-called medicines; also, of adulterated or harmful foods or drinks. Be sure the bread and other articles sold by bakers are healthful.

Prohibit the use of any form of tobacco by minors.

Permit no druggist to sell liquors or opium, except on a physician's prescription.

Prohibit the sale of harmful corsets.

Permit no one to sell eye-glasses except competent opticians.

Require all physicians, surgeons, and dentists to be well qualified.

Permit no dentist to extract good teeth.

Prohibit the building of unsanitary houses and tenements. There should be stringent building laws, regulating the amount of air-space in each room, and so forth.

Each city should have a curfew ordinance.

Prohibit prize-fighting, cock-fighting, and foot-ball as played at present, but encourage all

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sensible games and amusements: do not fail to encourage good amusements when you prohibit evil ones; people, and especially young people, must have plenty of amusement if they are to develop symmetrically.

Prohibit the use of slot-machines, and prohibit all other forms of gambling.

Abolish all saloons and dives. If not possible to keep saloons out of the whole city, keep them out of as many wards as possible.

Permit no one to sell any indecent pictures or statues; permit no one to display such things in any store or in any other public place.

Prohibit the sale or the keeping in stock of any indecent papers, magazines, or books.

Prohibit all indecent theatres.

Permit no circus or other show of any kind to exhibit unless it is strictly modest and pure in every way.

Abolish street fairs, county fairs, state fairs, and all other fairs, including world's fairs, unless the fairs and the surroundings can be kept respectable in all ways. Probably indecent dances and shows near some of the world's fairs recently held, have caused the fall or partial demoralization of great numbers. It seems

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very difficult to have fairs that are elevating. Abolish them entirely if they can not be carried on without indecent shows, dances, displays of monstrosities, dare-devil feats, and so forth.

Permit no one to keep hogs inside the city limits. Even if the hogs were quiet and properly confined, the smell from the pens might be offensive.

Persons keeping horses or cattle, should have the manure piles out of sight; have them surrounded by buildings or high board fences.

It is best to require a high dog-tax, thus reducing largely the number of useless dogs.

There should be city laws prohibiting vivisection, even tho there are state laws.

Prohibit the sale of the flesh, fur, or skin of any animal that was not killed in a humane way; in fact, prohibit the sale of any animal or any part or product of any animal that was not killed in a humane way.

Prohibit the sale of cruel traps, and of poisons for rats, mice, and such animals.

Prohibit the use of live bait by fishermen. Require all fishermen to kill their fish as soon as they catch them.

Have a strong humane society with a suffi-

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cient number of agents. Protect dogs, cats, squirrels, birds, fish, and all other small animals, as well as horses and cattle.

There should be general laws prohibiting cruelty to any animal. Offenders should be severely punished.

I now have made many suggestions as to what should be done by cities, but it is much easier to make suggestions than to accomplish results. Of course the good and bad elements are at strife in all cities, and each is trying to rule. What are some of the things that will help the good element to win?

Perhaps the greatest help would be woman suffrage. Women are prominent in many reforms, and if they voted a great change for the better would occur. I do not think the change for the better would be nearly as great as some people expect, for most women would vote the same as their husbands or fathers; however, so many of them would vote for the right that a great change for the better would occur.

Another great help would be the realization of each good person that his or her particular vote is of great importance and that it is a very serious offense against the community to fail to cast a ballot at each election.

## Suggestions Regarding Cities

Now suppose that all good persons go to the polls, desiring to vote for what is right—what are they to vote for?

Let us try to get to the roots of the evil in cities. I shall speak of what is perhaps the greatest root of evil; it is privileges—privileges such as franchises, means of tax evasion, and so forth. Privileges cause the downfall of many cities; probably they caused the downfall of Rome. As long as privileges are granted, greedy, unscrupulous, powerful men, commonly known as big bosses, are very likely to gain control of cities: if these big bosses can be overthrown, reforms will be much easier; if the big bosses can be overthrown, the little bosses, men whose influence is mostly confined to one ward, can easily be overthrown.

You may ask how the granting of privileges can be stopped. It probably can be stopped by municipal ownership of public utilities, such as waterworks, street railways, gas plants, electric lighting plants, and so forth. Municipal ownership has proved a success in England. A systematic effort has been made by certain selfish individuals to make Americans think that municipal ownership has been a failure in England; but the truth is now becoming known. Prob-

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ably it would be unwise for a city to take control of all public utilities at once; probably it would be better to take one at a time and make a success of it before acquiring another. I think public ownership would tend to purify politics; people would have an increased love for and interest in their city, and so would be more careful to elect the right kind of officials.

But if people are to vote for good persons and good causes, they must be educated so that they will know what is right and therefore best. *Education is at the bottom of it all.* Teach people so that they will clearly understand the present condition of affairs and what is needed to remedy this condition; teach them in the schools and thru good papers and good magazines and in other ways. Then you may expect them to go to the polls and cast their votes for good persons and good causes.

## SCHOOLS

Education is the process that develops beings. It is going on all the time, wherever we are. All our joys and all our sorrows are essential. Good education develops beings symmetrically and at the proper speed.

A large part of the education of children is secured at school. But we should bear in mind that while the schools are very important indeed, they are not the only aids in education; many of the best parts of education are secured outside the schools. But since a large part of the education of children is secured in school, it is of very great importance that the schools be the best possible.

Attendance at school should be compulsory. All children from seven to fifteen years old, except in cases of physical or mental disability, should be *made* to attend school regularly. Truant officers should be employed to hunt up children who are out of school and belong there.

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These truant officers should be regularly employed. They should go about and find all children who are not in school. They should have authority to enter factories and all other places of business, so as to learn whether or not children are employed there against the law; also, they should have authority to examine birth records, as many parents lie in regard to the ages of their children.

If certain children can not be kept in the regular schools or if in attending the regular schools they demoralize the other pupils or interfere with their work, they should be taught in truant schools or reform schools. Often one or two pupils make more trouble than all the rest put together; such pupils should be taken from the regular schools at once.

Insist on co-education in the public schools. Both sexes will be healthier morally and physically if educated together.

One of the requisites of a good school is a good teacher.

The most important qualification of a good teacher is that he be morally sound: he should be honest, earnest, pure, and unselfish; thus he will develop these qualities in his pupils.

But not all persons who have these qualities

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would make good teachers: much more is needed; good scholarship, tact, insight into character, and other qualifications are needed.

The necessity of good scholarship will hardly be questioned; a person could not be expected to teach what he did not know. In order to insure good scholarship, the legal requirements for teachers should be such that no person not holding a certificate or diploma of sufficiently high grade could teach.

The necessity that a good teacher must possess insight and tact is sometimes overlooked. A group of children is like a group of trees: not one of the trees is exactly symmetrical, and not one of the children is; moreover, no two trees nor two children are exactly alike; each individual needs the strong light from a different direction. The child is dull but earnest; he needs much encouragement: the next is naturally bright, but is indolent; he needs an authoritative hand. A teacher should know each of his pupils personally. In order to do this he must have insight and he must have time for cultivating their acquaintance; he must not have too many nor too long recitations, and he must not have too many pupils. But knowing the pupils is not enough; a

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teacher should have the tact to manage them properly after he does know them.

The temperament of the teacher is an important point. A teacher who is nervous, for instance, tends to make the pupils nervous.

Every teacher should be a model of neatness and cleanliness as to dress and general care of the person.

One of the great needs of a good school is a suitable curriculum.

The question as to just what is best to teach children is, of course, a very important one. Most of all, the moral side of a child's nature needs attention. Teach him to be honest, earnest, pure, and unselfish: teach him what a miserable thing it is to cheat in examinations or recitations or in any other way: teach him that his time is valuable and should be well employed: teach him to be pure in thought and speech; also, to be neat as to his person: teach him to be mindful of the rights of every living thing: teach these things all thru his school career; teach them by word and example.

A great principle in child training is to arrange the environment so that the child will do the right thing spontaneously. Aim at direction and suggestion, rather than at suppression.

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sion; a child must be active in some way. Many suppose that repression in childhood is necessary in order that the child can control himself when grown; but self-control can never come from authority; if a child is *made* to do a thing, self-control is not developed.

As to the studies that are commonly taught, there are some that should be discarded.

Teach no foreign language in any school lower than a university. Perhaps in the universities a small percentage of the students might study one or more foreign languages to advantage; but for those students who will not make a practical application of their knowledge, the study of these languages is almost a waste of time. It may be claimed that a knowledge of foreign languages aids one greatly in mastering his national language; but I believe the aid much too slight to be worth the cost. Just as good mental training can be secured by the study of practical subjects. Translations of great works exist that are far superior to any translations most pupils could make even after years of study.

There is one language that each student should master, and that is his national language. Not one in twenty of the university

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students in America is anywhere near a master of the English language; is it not, then, almost ridiculous for them to be studying German, French, Latin, or other foreign languages? I venture to guess that if all the university instructors in the world could, without warning, be given an examination in letter-writing, not one in ten could write, in his own language, a letter of three hundred words that was properly capitalized, paragraphed, punctuated, and in other ways properly written.

If most of the time spent in studying foreign languages at universities is almost wasted, then how much more foolish is it to teach foreign languages in the high schools, where a much smaller percentage of the students will make practical use of their knowledge and where a much smaller percentage can use their own language well. Abolish the teaching of all foreign languages in the high schools. Those who really need to study these languages should begin them at the universities, and there they can have expert instructors.

A child who is studying a foreign language but who does not know well the birds and flowers, is a pitiful sight.

Let us all help to bring on the time when

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there will be no foreign languages. Let us have a universal language. A babel of tongues on the earth is a nuisance.

The study of mathematics should be retained; there is nothing that can take its place. Probably about the right amount of time is now devoted to the subject: but the tendency seems to be to make the textbooks too long and too hard: also, algebra is taught to pupils before they are far enough advanced; algebra should not be taught in the grades, and should not be taught in the high schools until the second or third year. Students should not be taxed with a large number of difficult puzzles; make the work just reasonably hard.

The value of the study of history is hard to overestimate. Every child should be given a good course. Remember that the failures and successes of millions of people, living thru many ages, are recorded in history. By a knowledge of the causes of these failures and successes, we can do much toward guiding our own lives and the lives of our nations aright. Be sure that the teachers of history are competent; they should teach the true lessons of history, and keep unimportant things in the background.

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A great deal of time should be given to the study of the various sciences. In universities, good courses should be given in all the sciences. In high schools, teach agriculture, horticulture, physiology, physics, zoology, and ornithology; short, simple courses should be given in astronomy, geology, and perhaps chemistry. In schools below high schools, simple courses of class work or short courses of lectures should be given on all the sciences taught in the high schools; remember that a large percentage of children never attend a high school, and that, before they leave school, they should be given at least glimpses into some of the sciences and other fields of knowledge.

Let a large proportion of the science work be field work and laboratory work. Have good laboratories and plenty of good apparatus; perform experiments in as many branches of study as possible. Teachers should take their classes on frequent trips; things learned on the trips will be remembered long after the textbook lessons are forgotten; it is especially helpful to take botany, geology, and ornithology classes on these trips. Each student in botany should be required to collect an herbarium. In teaching physiology, be sure to impress upon the pupils

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the harmful effects of liquor, tobacco, and other unhealthful things; but do not exaggerate. Before the high school is reached, good courses in geography should be given. It is, perhaps, a question as to which is the best time to teach physical geography.

A good commercial course should be given in each high school.

Manual training and domestic science should be taught in all schools,—in the grades, in high schools, and in universities: instead of teaching John a smattering of some foreign language, teach him how to use a saw and plane; instead of teaching Mary a smattering of some foreign language, teach her how to make good bread.

Simplify spelling, and teach it from a spelling book.

Teach writing, and impress upon children that it is almost a disgrace to be a poor writer.

Teach music in all schools, or at least in the grades.

Encourage athletics, except football. Provide good gymnasiums and ample play-grounds. Arrange the environment so that all the energy of young people which is not used in study will flow off thru good channels, leaving none to flow thru bad ones. Specially encourage

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those games in which all or large numbers can take part; baseball, la crosse, shinney, golf, tennis, and croka are good games. Encourage running, jumping, hammerthrowing, and so forth, but require the men and boys to dress modestly. Take students on walks across country. Employ competent physical instructors, who shall advise each student as to the proper kind and amount of exercise his particular case needs. Do not go insane over athletics, but give them a proper share of the time.

Have a regular course on the proper treatment of animals. Give this course before the high school is reached, and require all pupils to take it. Do not allow vivisection in any school whatever, not even in universities and medical schools. Teach children that it is cruel if they eat a particle of the flesh of any animal that was not killed in a humane way. Teach them the proper way to kill each species of animals, so that they will know how to proceed if it is necessary to kill any animal. Teach them that no one has a right to own any animal that he does not care for properly. Have them learn quotations regarding kindness to animals. Teach them to be kind to every living thing.

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When possible, secure specialists of various kinds to give short lectures in the assembly room to the whole school. Probably one such lecture a week would be sufficient. The lecture should be ten or fifteen minutes in length.

Require final examinations of *all* pupils, and monthly examinations of all who do not stand more than eighty-five. During examinations, the room should be watched by a teacher who stays in the rear of the room and who does nothing else but watch the pupils. In nearly every class there are some pupils who are dishonest; in order to prevent them from getting higher standings than they deserve and in order to make it fair for the honest pupils, it is of great importance that the class be carefully watched. Give the honest pupils distinctly to understand that they need no watching, and that if all were like them the teacher might leave the room; have it distinctly understood that the class is watched only on account of certain pupils who are weak and unprincipled. A pupil caught cheating, should be marked zero. Examinations are of very great importance, so to abolish them would be a very serious mistake. They necessitate needed reviews of the work done: also, they help greatly

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in giving a conception of the subject as a whole; a student might learn each lesson well, but still, unless he reviewed it as a whole, have no adequate conception of the subject.

Social meetings of the right kind are necessary for the proper development of young people. All the teachers and students should attend these meetings and get acquainted. It would be well to have some sort of meeting every Friday evening. Encourage the democratic spirit. Let no one be snubbed, but if any are unused to society let them be given special attention.

By no means allow any fraternities or sororities, especially in schools below the universities. They encourage snobbery, and that is a thing that should be discouraged in a most decided manner. The tendency to form cliques is strong enough, without having any regular organizations to help it on. If members of fraternities and sororities are not well balanced, they are very liable to become snobs. If those who are outside these organizations are not well balanced, they are liable to become jealous and thus show their weakness. The existence of these societies makes a dividing line that is unnatural and has no right to exist.

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Encourage debating societies.

Encourage the publication of papers, magazines, and annuals, provided they can be kept *strictly* pure and high-class. Committees consisting of teachers, superintendents, and others should be appointed to examine every picture and every article, including all advertisements, before they are printed. If questionable pictures, advertisements, and articles cannot be kept entirely out of the publications, the publications should be suppressed at once.

Another need of a good school is a suitable series of textbooks.

In the selection of textbooks, the greatest care should be exercised. Some of the textbooks now in use are very unsuitable; they should be discarded at once. The tendency is to make textbooks too long and too hard. For instance, in a school where I once taught algebra to a freshman class, the textbook was hard enough for university students and so long that it would need one and a half or two years for them to master it; still, this high school class was expected to master it in one year. As a result of using this textbook, some of the class became discouraged and did very poor work; the others were obliged at best to do very su-

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perficial work. In that same school a textbook in grammar was used that needed a year for its mastery, but the class had only one term to devote to it. Textbooks should be only reasonably difficult and reasonably long. The amount of work they contain should be such that the average student can do it *well* in the time allotted. To do superficial work is demoralizing.

All textbooks and reference books should be pure in every way. No questionable pictures should be printed. No immodest passages of literature should be printed, no matter how famous the author is; some parts of the works of Shakespeare, Milton, and others are unfit to be read, especially by children.

Textbooks should be neatly printed in good-sized type. They should be well bound. They should be furnished free or else at as small cost as possible. Each pupil should keep his books after he has left school; he will find them interesting and valuable in after years. If each pupil would write the name of his teacher and of each member of his class in the back of each textbook, he would be glad in after years that he had done so. Each pupil should make a practice of neatly marking important passages

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in textbooks; the practice will help him in learning to perceive the important parts of things, and also will help him in reviews.

Use textbooks in all studies, but do not depend too much upon them. Have much field work and laboratory work in connection with the textbook work.

The amount of work required in high schools and lower schools should be such that a pupil of average intelligence and studiousness could do it all well during school hours; he should take no books home. The present tendency is to overwork children; people try to make men and women of them too soon; their minds are exercised too much and their bodies not enough: too many invalids are made. Another evil of large assignments is that they tend to cause superficial work.

Let no pupil finish the course in less than the regular time. In some cases bright pupils might do it without harm, but usually **not**.

School should begin at nine o'clock and end not later than half past four. Two hours should be given for dinner. A fifteen minute recess should be given in both forenoon and afternoon. Teachers should be required to dismiss promptly when the time for recess arrives. En-

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courage children to go outdoors and play during recess. Allow no half-day sessions. School should be held thirty-six weeks each year—no more and no less. Probably three terms a year is a better division than two semesters, especially in schools lower than universities.

Another need of a good school is a good schoolhouse.

Schoolhouses should be large, well-planned, well-ventilated, well-lighted, and attractive; they should be kept scrupulously clean. In building, it should be borne in mind that probably the schools will grow rapidly and that in a few years much more room will be needed. Schoolhouses should be provided with some sort of dining-rooms furnished with chairs and tables and some means for warming dinners; pupils who bring their dinners will be much more likely to be healthy if they can have them warm. Have plants in some of the windows, especially in rooms occupied by the grades; let the children help care for the plants. Schoolhouses should be furnished with good furniture and apparatus. The walls should be decorated with *good* pictures; no picture or statue of a nude or partly nude human figure should be allowed. If a reading table or

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library is maintained, only books, magazines, and papers that are strictly pure should be allowed there: this would rule out all publications containing pictures of nude or partly nude human figures; also, all those containing immodest language of any sort. Most of the present magazines should be ruled out.

School-grounds should be large and pleasant. If possible, they should be at least a whole block in area. They should be partly wooded, and good shade trees should border the streets all around. Small parts of the grounds should be devoted to lawns, flowers, and shrubbery; the pupils should be kept off these parts: but most of the area should be free for the pupils to play on.

The health of pupils should be carefully watched. On entering school, and every few weeks thereafter, each pupil should be thoroly examined by a competent physician—the boys by men, and the girls by women. Each pupil who is working too hard should be required to take less studies or else to quit school entirely for a time. All pupils in need of any kind of medical treatment should have it; the parents should be made to pay for it if they are able, but if they are not able the public should bear

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the expense. The eyes and teeth should be carefully examined by expert oculists and dentists; any care the eyes or teeth need, should be given the same as any other medical treatment. The drinking water should be pure; if pails or jars are used, they should be kept carefully covered, especially when the rooms are swept and dusted; the pails or jars and cups should be thoroly washed and rinsed every day; probably many deaths from typhoid fever have been due to uncovered and unclean utensils.

Probably the consolidation of rural schools is a good thing. By uniting two or more schools, better teachers and better school-houses can be afforded. Free transportation should be furnished for pupils who live at a great distance.

## THE SEX PROBLEM

Most of my sermon today is of such a nature that I do not wish to deliver it from the pulpit. After speaking for a few minutes, I shall ask each of you to go to your home and read the remainder of the sermon; each of you, as you pass from the church, will be given a copy of it. I hope you will carefully consider my sermon, and will honestly answer the questions I ask. I am a modest man, and it is only because the disgraceful condition of affairs requires plain treatment that I have decided to express myself plainly.

The world today is in a very interesting stage of development. It has now reached such a stage that development is very rapid. In spite of wars and other barbarous hindrances still existing, the prosperity of the race is probably much greater than ever before. Prosperity has aided the advance of science, and science, in its turn, has been a wonderful aid

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to prosperity. But hand in hand with prosperity there seems to come a certain looseness and recklessness: if this tendency to looseness and recklessness can be kept within bounds, in all probability our prosperity will continue; if it can not be kept within bounds, civilization may have a long and serious setback. We need far more strictness in our lives. I quote an article of Whittier's, published in "The Outlook"; the publication of this article was opportune, and each person should consider it well. He says:

### "OUR AGE."

"Nothing is clearer to my mind than the fact that the world is growing better. It is sweeter, tenderer; there is more love in it. A worthy deacon of the old time in New England once described a brother in the church as a very pious man God-ward but a rather hard one man-ward. It cannot be denied that very satisfactory steps in the latter direction have been taken in the century now drawing to its close. Our age is tolerant as regards creed and dogma, and practically recognizing the brotherhood of the race; it is quick and generous in its sympathies whenever and wherever a cry

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of suffering is heard. It cannot look on poverty or pain without seeking to diminish their evil. It has abolished slavery; it is lifting woman to an equality with man before the law.

“Our criminal codes no longer embody the maxim of ‘an eye for an eye and a tooth for a tooth’, but have regard not only to the safety of the community but also to the well-being of the criminal. All the more for this amiable tenderness do we need the counterpoise of a strong sense of justice. All the more for the sweet humanities and Christian liberalism which are drawing men nearer to each other and increasing the sum of social influence, we need the bracing atmosphere of the old moralities.

“It is well for us that we have learned to listen to the persuasions of the beatitudes; but there are crises in all lives which require the emphatic ‘thou shalt not’ of the decalogue.”

This closes the verbal part of my sermon; the written part will be given you as you pass from the church.

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### THE WRITTEN PART OF THE SERMON.

I realize that the sex problem is a difficult one; as to its age, probably it was already very old when Plato wrote his "Republic". The desire for sexual intercourse is as natural as the desire for food; the old, deep-rooted feeling that there is something unclean about it, should no longer be held.

For the good of the human race it has been best to gratify sexual desire in a certain way, namely, by the intercourse of man and wife—not by free-love. Even in many of the other animals there is a pairing, in some cases a pairing for life. The family unit has had very much to do in aiding the human race to attain its present position, and this unit needs to be retained and strengthened; if at any time the family unit can be abolished with benefit, it will be at some time far in the future when the race is much less selfish than it is now.

That thousands of women must live their lives as virgins or else suffer ostracism, I do not believe will much longer be right. But the existence of virgins who are not contented with this way of living, can be avoided without resorting to free-love; namely, by establishing a custom such that women will make proposi-

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tions of marriage just as freely as men. There is no reason why they should not do so without a sacrifice of pride. Edward Bellamy, in "Looking Backward", has brot out this point very well; however, the custom should be established at once without waiting for any change in the condition of the world. At present the relation of the sexes is not on a sane basis, and no wonder that so many are nervous wrecks, or lonely, or unhappy in other ways. Probably more unhappiness is due to this cause than to any other. Thus I hold that all who are willing and able to rear children, except perhaps some invalids and degenerates, should be granted the right of sexual intercourse, but that free-love should not be resorted to.

Probably the greatest aid in strengthening the family unit and discouraging free-love, is the use of clothing; a small percentage of people may be above the necessity of clothing, but most are not; hence it is of the greatest importance that the human body and all representations of it be modestly clothed; the sight of the human body tends, with most persons, to create desire, just as the sight of food tends to create hunger.

Another aid in strengthening the family unit

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and discouraging free-love, is to avoid unnecessary allusions to sexual matters. Hence, it is very important that all spoken words in theatres and elsewhere, and all literature, except some medical works and the like, be free from such allusions.

Other aids may be secured by enacting just divorce laws: by encouraging co-education and a general free but pure mingling of the sexes: and by encouraging people not to marry hurriedly, but to be sure that they have a true affinity for the ones they wed; in regard to this last matter, the laws should require the marriage license to be secured a considerable time, perhaps two or three months, before the marriage occurs, thus preventing marriage on extremely short acquaintance and giving either party time to change his or her mind before it is too late.

Before continuing further in the regular form of a sermon, I shall ask the following questions:—

1. Do you believe free-love is right, or do you believe that one man should be true to one woman and one woman to one man?
2. To be perfectly honest, do you not believe that lust creates the demand for most of the

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nudities that claim art as their excuse? Some of the pictures and statues of some of the so-called great masters are among the worst abominations in the world. Art the excuse, the truth another A.

3. You may say that nudities create a worthy desire in people to acquire proper forms. I agree that they may do so. But should a man strive to acquire the form of a woman, or should a woman strive to acquire the form of a man? Why then should not female nudities be kept in art galleries where only women are admitted, and why should not male nudities be kept in art galleries where only men are admitted? In this way the good could be gained and the evil avoided.

4. If nudities were kept from the sight of the opposite sex, how do you suppose it would affect the demand for these things?

5. Are there any nudities in your home—any statues, calendars, pictures on the walls, or pictures in books and magazines? Is there any literature there that is not elevating? If your son or daughter should go wrong, are you sure that he or she might not truthfully say—“There was a statue or a picture or a novel in my home that was the beginning of my fall”?

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If there are any evil things in your home, I hope you will destroy them before you read another sentence.

6. When you came to prayer-meeting last Wednesday evening, did you not pass any saloon or book-store or "art-store" or drug-store where vulgar and nude or partly nude figures were displayed? If you had been man or woman enough to have stepped in and induced the proprietors to remove the objectionable pictures, would it not have done the world much more good than to have come to prayer-meeting and said a prayer for the salvation of the world?

7. Is there a law in your state prohibiting obscene pictures, literature, and theatres? If there is such a law, can you not see that it is enforced at least in your own town? If there is not such a law, can you not secure the enactment of one at the next session of your legislature?

8. Is there a committee in your town to examine all pictures that persons wish to post on the billboards? If there is such a committee, can you not help to see that it does its duty? If there is not such a committee, can you not secure the appointment of one?

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9. Do you know a druggist and a keeper of a book-store, both prominent members of our church, who ought to be ashamed of themselves for pictures, statuary, and books that are now in their stores? I know of two such men, and one of them is a deacon in our church. Here I wish to say that I hope these men will destroy the pictures of ballet dancers and clean their stores generally before they show their faces in this church again.

10. Are there some members of this church who have been so immodest as to appear in scanty bathing-suits?

11. Are there not some women in our church, who consider themselves in high society, but who are so vulgar as sometimes to wear décolleté gowns? When I see such a woman, I think that she only needs some large brass rings in her ears and a bone thru her upper lip, to make her appear like a veritable savage.

12. Are not more than half the theatres indecent in some way? But is not the congregation of this church often more or less represented among the assemblages at these theatres. If we are really trying to encourage decency, should we not help to abolish indecent theatres by at least refraining from attending them?

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13. Do you not think it high time that all circuses and fairs and shows of all kinds are required to have all their people act and speak modestly and to be modestly clothed?

There is a certain mighty influence in the world of which I wish to speak particularly. It is the printing-press, pouring forth its millions of papers, magazines, and books. Altho this literature deals with all the problems of life, I shall in this sermon speak particularly of it in its relation to the sex problem.

Examine an average newspaper of today. What do you find? A wonderful conglomeration of matter, good and bad. As bearing directly upon the sex problem, probably you will find some indecent theatres advertised, some miserable scandal related, and perhaps some coarse jokes and vulgar pictures. This paper goes into thousands of homes and is seen by thousands of innocent young people. If some of the subscribers to this paper should withdraw their subscriptions, stating that they did so on account of the vulgar tone of the paper, do you not think the paper would soon change its policy and become decent? If you are a subscriber to this paper, do your part; with-

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draw your subscription, and tell the editor why. You can reach the most vulgar editor by attacking his pocket-book.

Examine an average popular magazine of today. What do you find? Again a conglomeration of matter, but not so varied a one as that of the newspaper. As to subject-matter, the first article may be elevating and the next low enough to offset the good effect of the first. As to advertisements, many of them are appropriate advertisements of worthy articles, but generally there are some that are low and vulgar. Both in the subject-matter and advertisements there are liable to be pictures that are immodest or positively indecent; some of these pictures may claim art as their excuse, but it is pretty well understood that this is often only an excuse and very far from a justification.

As to books, many of them are elevating while others are degrading. I never have read a bad French novel, and never intend to do so; it is bad enough to know that such books exist and that their sale is permitted in some places. As to American books, many of them are elevating altho few are of a character that makes a book long-lived. But are not some American books very bad?

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I have spoken of harmful papers, magazines, and books. Now what is the best way of abolishing them? First, let us all refuse to buy such literature or to have it in our homes or places of business. Second, let us all try to secure laws prohibiting the publication, distribution, and sale of such literature; let us see that these laws are enforced. Third, let us establish societies that shall oppose immoral publications and other immoral things: there is now at least one such society in the United States, and it is accomplishing much good: more large societies are needed; also, a local society in each town. Fourth, let us refuse to patronize stores that sell or display immoral matter of any kind; if even half the congregation of our church patronized only the best stores in this city, you would very soon see the proprietors of all the stores vying with one another as to which should have the cleanest store.

Perhaps few realize the enormous influence of circuses; nearly all of the larger cities of our land are visited each year by at least one circus, so, in the course of a year, many millions of people attend them and many millions are obliged to look upon their bills. Altho some

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parts of the circuses are good, some are not. Dangerous feats are often performed, and people are hardened by witnessing them. Many of the circus people appear in very immodest dress: but worse even than this is the practice of posting bills bearing indecent pictures; these bills are posted a considerable time before the arrival of the circus, and sometimes are allowed to remain months after its departure; posted on billboards and barns and in stores and other places, they are forced upon the sight of all. Because a circus is a circus, an exception often seems to be made in its favor: thousands of people who would not attend low theatres, take their children to the circus and witness things as bad, perhaps, as are represented at many of the theatres; they flock in from the country for miles around and are joined by crowds from the city; these people should be consistent, by refraining from attending circuses that are not conducted decently: it seems that circuses are often permitted to post indecent bills that theatre companies would not be permitted to post. Laws should be enacted to regulate circuses: no animal should be permitted in a menagerie, unless it can be kept in a fairly contented condition; no

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very dangerous feats should be permitted; all persons appearing in circuses proper or in sideshows, should be modestly clothed; no vulgar language should be permitted; all bills and other advertisements should be strictly decent. No community should permit a circus to exhibit unless the circus is respectable in all ways. It is to be hoped that there will soon be a great improvement in circuses; if the bad parts were abolished and the good ones retained, they would be a great source of wholesome amusement.

I shall now speak of the assemblies which for some years have been held at various places. Many of these assemblies are now held each summer, and programs of various kinds are presented. People come from far and near to the assembly grounds, and live there in tents during the session. These assemblies, or at least some of them, claim to be aids in Christian education. Probably during the earlier years of their existence they were really very beneficial, but in order to continue to draw large crowds, I believe that some of these assemblies have degenerated so as to be actually demoralizing. Having attended one of these assemblies for many years, I can speak with considerable

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assurance in regard to it. The grounds of this assembly are pleasantly situated on the banks of a river, so Nature has done much in making the place a suitable one. For years the attractions were elevating. But of late years, parts of some of the programs have been such as to be anything but "aids in Christian education"; rather, they have been aids in human demoralization. The manager, a sanctimonious, hypocritical church-member, is a man who will stoop to almost anything to make things "pay". Finding that strictly respectable entertainments did not continue to draw large crowds, this hypocrite, together with some others of his class, began to introduce attractions of a sensational or vaudeville nature. Vulgar, sensational lecturers were employed. Then a company exhibiting moving pictures was employed, and pictures, some of them indecent and such as one might expect to see at a low vaudeville theatre, were exhibited; this was going too far, and a severe criticism has brought about a reform which I hope will continue. If these assemblies are kept up to a proper standard, they are very commendable; they furnish many worthy people an opportunity for rest and intellectual improvement at a small cost. How-

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ever, if they can not be kept up to a high standard, they should be abolished without further delay.

I shall now speak of American universities with respect to their attitude toward the sex problem; perhaps what I say will apply, also, to universities in other lands. The American universities are having a mighty influence in moulding the character of our people. I believe that most of our universities, except those in which cruel vivisectors are permitted to operate, are, on the whole, a great power for good. Most of the instructors are hard-working, worthy gentlemen, willing to give all needed help and encouragement to worthy students; some of the instructors are men of great ability. A great deal of the progress of our nation is due to our universities. The size of the universities is increasing rapidly: but as this rapid growth is taking place, I believe there is something being lost that the smaller institutions of years ago possessed; I believe there is a lax moral tone in some of the large, modern universities that compares very unfavorably with the moral tone of the earlier ones; the spirit of looseness and recklessness seen in other departments of American life, is

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seen in the universities, and it displays itself most conspicuously, perhaps, in the various university publications—in the papers, magazines, and annuals. Liquor and tobacco advertisements, and vulgar or immodest pictures are to be found in some of these publications; this, of course, shows incompetence in the authorities of the institutions. It is no wonder that many parents prefer to send their children to denominational institutions, rather than to great, vulgar public ones. Each university should have a committee composed of the president and several other members of the faculty; this committee should carefully examine each sentence and each picture, both in reading-matter and in advertisements, before it is printed; all questionable matter should be suppressed. The existence of clean, wholesome publications can not help but exert a good influence on the student body and on the community at large; vulgar publications can not help but be demoralizing. If the work proved too much for one committee, a committee should be appointed for each publication. The existence of competent committees, vested with sufficient power, would keep the publications up to the proper standard and would give the uni-

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versities a much better influence and reputation. Another matter that needs the attention of universities and other institutions of learning is the practice of some of the students of appearing in public in scanty clothing while engaged in various kinds of athletic sports and work. Perhaps this evil is no greater now than formerly, but that is no reason it should be tolerated longer. Many who engage in athletics are modest enough to dress decently, but there are some so lacking in modesty as to appear in public and even run thru the streets in a half-naked condition. Loose pants extending at least to the knees should be worn, and the upper part of the body should be decently clothed. The vulgar fellow, whether ostentatiously desirous of displaying his body or simply careless of the demands of propriety, should be kept within the bounds of decency. It is high time that universities and other institutions of learning reformed in this matter.

Our government should be a champion of decency. But is it? Does it not sometimes do more to encourage immodesty than to discourage it? Are not many of the pictures and statues in and upon its public buildings, nudities? Are not the female figures printed on

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some of the national currency, miserable nudities? These bills are spread broadcast thru the world, and are a continual reminder of the very bad taste of those who chose the pictures for the bills. Some of the United States postage stamps bear figures that are in very bad taste. Let the government change its course; let it set a good example by abolishing nude pictures and statuary.

In closing this sermon I shall speak of the nude in so-called art. It seems to me the popular approval of the nude in so-called art, indicates a barbarous condition of society. Many seem to believe that the mere fact that a nudity is called a work of art, renders that nudity a harmless thing; they can not tell how art performs the miracle, but they seem to believe that it has some magic potency: they would call a picture or statue of a nude woman a "goddess" or a "nymph", and presto, they think it is transformed into an edifying thing; or perchance, without even applying the appellations "goddess" or "nymph", having learned that the nudity is the work of some notorious "artist", they look upon it, or pretend to look upon it, as an edifying thing. Many worthy people who are ambitious to improve them-

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selves, are advocates of the nude in art; often, one of their first attempts at exhibiting good taste is to buy a cast of the Venus de Milo, and give it a conspicuous place. Most of these people are incapable of producing a true work of art or of appreciating such a work; but in certain stages of their development they seem, prone to admire the nude, and many of them really believe they are displaying excellent taste by so doing: they would have nudities in their homes, in the schools that their children attend, and almost everywhere else. If you decry a nudity to such a person, he is likely to look at you in a superior way and say—"Why, that is a celebrated work of art by the famous — —". At the mere mention of the word "art" you are expected to look foolish and to unconditionally waive your objections. Further, it may be intimated that you are suspected of having a morbid susceptibility. I would like to call the attention of the advocates of the nude in art, professors, journalists, ministers, or whatever they are, to some opinions of some eminent men regarding this matter.

Rasmus B. Anderson, M. A., in his "Norse Mythology", writes as follows:—

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“We promised to say something about nude art. It is this: We Goths are, and have forever been, a *chaste* race. We abhor the loathsome nudity of Greek art. We do not want nude figures, at least not unless they embody some very sublime thought. The people of southern Europe differ widely from us Northerners in this respect; and this difference reaches far back into our respective mythologies, adding additional proof to the fact that the myths foreshadow the social life of a nation or race of people. The Greek gods were generally conceived as nude, and hence Greek art would naturally be nude also. Whether the licentiousness and lasciviousness of the Greek communities were the primary causes of the unæsthetical features of their mythology or their Bacchanalian revels sprang from the mythology, it is difficult to determine. We undoubtedly come nearest the truth when we say that the same primeval causes produced both the social life and mythology of the Greeks; that there thenceforward was an active reciprocating influence between the religion on the one side and the popular life on the other, an influence that we may liken unto that which operates between the soul and the body; and thus it may be said that the mythology and the popular life combined produced their nude art.”

\* \* \* \*

“It was said at the outset that we Goths are a chaste race, and abhor the loathsome nudity of Greek art. We were a chaste people before our fathers came under the influence of Christianity. The Elder Edda, which is the grand depository of the Norse mythology, may be searched through and through, and there will not be found a single nude myth, not an impersonation of any kind that can be considered an outrage upon virtue or a violation of the laws of propriety; and this feature of the Odinic religion deserves to be urged as an important reason why our painters and sculptors should look at home for something wherewith to employ their talent, before they go abroad; look in our own ancient Gothic history, before going to ancient Greece.”

Dr. John Bascom, in his “Science of Beauty”, writes as follows:—

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“There is one direction in which art has indulged itself in a most marked violation of propriety, and that too on the side of vice. I refer to the frequent nudity of its figures. This is a point upon which artists have been pretty unanimous, and disposed to treat the opinions of others with *hauteur* and disdain, as arising at best from a virtue more itching and sensitive than wise, from instincts more physical than æsthetical. This practice has been more abused in painting than in sculpture, both as less needed, and hence less justifiable, and as ever tending to become more loose and lustful in the double symbols of color and form, than when confined to the pure, stern use of the latter in stone or metal. Despite alleged necessities,—despite the high-toned claims and undisguised contempt of artists,—our convictions are strongly against the practice, as alike injurious to taste and morals. Indeed, if injurious to morals, it cannot be otherwise than injurious to taste, since art has no more dangerous enemy than a lascivious perverted fancy.”

The following is part of an English translation, which appeared in the “Living Age”, of an address entitled “Art and Morality”, delivered at Paris by the eminent editor and critic, Ferdinand Brunetiere:—

“In order that I may not surprise any one, and also that I may secure to myself the benefit of my frankness, I will tell you at the very beginning that, in this lecture, I purpose to be long, tiresome, obscure, and commonplace, withal. And, in truth, the fault will not be entirely in me, but in the subject I have chosen: Morality in Art, or rather, Art and Morality, a trite subject, as you know; for since the time of Plato, at least, it has been the common ground of conversation in Academies, salons, studios, schools; and in spite, or rather because, of its banality, it is a subject both complex and difficult.

“I say because of its triteness; and indeed one of the great mistakes we make in regard to ‘commonplaces’ is believing them easy to deal with. We have

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no doubt that the easiest thing in the world today is to be, or seem to be, original; and the means thereto have become so simple! We simply have to maintain the opposite of what people around us think; to say of charity, for example, that there is no need to practise it,—and that is what a whole school is teaching;—to say of justice that there is no need to administer it; to say of patriotism that it is a prejudice of another age; and twenty paradoxes of the same nature. This is a sure way of astonishing, of cheaply shocking, one's readers or hearers, and today it is the A B C of the art of the paragrapher and of the platform lecturer. In these days intellectuality merely consists in thinking the opposite of other people! But on the other hand, to think like everybody else; to seek solid reasons and precise reasons that are those of almost all reasonable people or of all cultivated people; to confirm people, as need be perhaps, in what the learned Professor Lombroso has called their *misoneism*,—and which is only a wise distrust of novelty;—to tell them there are ideas, old ideas, without which the life of humanity cannot do any more than without bread; in a word, to communicate to them the rare courage, the unusual audacity, of not wishing, at any price, to appear more 'advanced' than their times,—that, ladies and gentlemen, yes, that is a difficult undertaking, that is a hazardous undertaking; and that is what I would try to do today.

"You know the problem, and I have only to remind you of the terms in which it is stated. If we are to believe the artists in this matter, at least certain of the artists, and the greater number of the critics, or aesthetes, but especially the journalists, Art, great Art, Art with a capital A, would transform, would transmute into pure gold everything it touches, would sublimate it, so to speak; and would make a thing to be admired out of a thing obscene or most atrocious. Do not some call this a means of purgation?

There's not a monster bred beneath the sky,  
But, well disposed by art, may please the eye.

"Pascal said the same thing, but in a far more Jansenist manner, when he wrote: 'What a vanity is painting, which attracts our admiration by the imitation of things which we do not admire in reality.' You

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see that I am keeping my promise, and one could scarcely bring forward more familiar quotations.

“Illustrious examples, moreover, confirm, or seem to confirm, the sentence of Pascal and the verses of Boileau. We admire in good faith, we credit ourselves with good taste for admiring, under Greek names, Venuses which we would not dare to name in French; and if we strip (1 well know it is a sacrilege), but if we do really strip the subject of Corneille’s ‘Rodogune’ or of Racine’s ‘Bajazet,’ for example, of the prestige of poetry which transfigures them; if we reduce both of them to the essence of the fable which sustains them, what will remain of them but two intrigues of the harem, which would be all very well in their place in the annals of crime and indecency.<sup>1</sup>

“Yet we are told, neither ‘Bajazet,’ nor ‘Rodogune’ especially, are works which we can tax as immoral. In seizing on these intrigues the poet—and it is his privilege—has transformed their nature. That man would be condemned, he would be disqualified, who in the presence of the goddesses of Praxiteles felt emotions other than those of the most chaste and disinterested admiration. The fact is, we are further told, the artist or the poet has lifted us above what is instinctive or animal in us; they have performed this miracle by placing us—how, is not very well known, by a secret known only to them—in a sphere where the gross excitements of sense are unknown; they have freed us from ourselves (you know the theory of the liberating power of art, that of the ‘purgation of the emotions’ and I need only allude to it in passing<sup>2</sup>); and we have entered with them into the region of supreme calm and divine repose.

La Mort peut disperser les univers tremblans,  
Mais la Beauté flamboie, et tout renait en elle,  
Et les mondes encore roulent sous ses pieds blancs.<sup>3</sup>

<sup>1</sup> It is well known that Racine’s boldness in the choice of his subjects as in his freedom of observation and in the detail of his style, has long before equalled or surpassed the most audacious that romanticism could imagine at a later time.

<sup>2</sup> Hegel: “Aesthetik”; and Schopenhauer on The Aesthetics of Poetry in “The World as Will and Idea,” Vol. III, pp. 200-220.

<sup>3</sup> “Death may shatter the trembling universe; but Beauty’s torch ever flames aloft, and all things revive, and the worlds once more roll on beneath her white feet.”

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“That is not my opinion.

“And first, if this were the place to produce texts, I should not be embarrassed to prove that Greek sculpture—I mean that of the great epoch—fell short of that character of ideal purity that we are accustomed to attribute to it. It is pagan; and we must remember that when we speak of it! And paganism is not here or there, the religion of Jupiter or that of Venus, the mysteries of Eleusis or the Thesmophoria, but simply and in a word, the adoration of the energies of nature. Here custom makes us blind; but in order to see clearly, think what the amours of the chief gods—Europa, Danaë, Leda, Semele, Ganymede—have become with an Ovid, for example, or with the very great painters, a Michel Angelo, a da Vinci, a Correggio, a Veronese: and more generally, all those voluptuous fictions which, after having furnished the materials of classic art, have come to their end in the terrible games in the amphitheatre. Ask yourselves, in another art and in another order of ideas, whether, when we come from seeing this ‘Bajazet’ or this ‘Rodogune’ played, of which I was speaking just now—whether the impression which we carry from it has not something of mingled estrangement, of suspicious estrangement?

\* \* \* \*

“Have you never asked yourselves at times whence comes the scorn it is fashionable, in the last few years, to show toward Raphael’s painting? Independently of the element of snobbery which is certainly mixed with it,—and which consists in people thinking that this gives them the air of connoisseurs,—it is because after the lapse of fifty years our eyes have learned to enjoy color far more intensely than formerly. The sense of color, which, as you know, has had a long history, and the increasing complexity of which in the progress of time we can follow, seems to have profited by what the sense of design and form has lost. And we delight in reds or blues, yellows or greens today, as such, demanding only vigor or delicacy. Perhaps this, too, is the reason, or one at least, for the development of landscape. The chief factor of landscape is light or color, a pleasure purely sensuous, or primarily sensuous which it affords us; and do not the very words we use

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to admire, for example, a canvas by Carot indicate it when we speak of the calm, of the freshness, of the melancholy, which we breathe there? All this is not only *sensed*, but *sensuous*; and I do not think I need support this point any further.

“But there results from this, ladies and gentlemen, several consequences; and thus it is that we see—I say, in history—that when art is left to itself and seeks its principle only in itself,—poetry, music, or painting,—it degenerates into a mass of artifices to stir up sensuality. Then no one asks of it anything more; it itself no longer thinks of anything but of pleasing, and of pleasing at any price, by every means; and it literally changes from a leader or from a guide into a kind of go-between. That is the only name which fits it when I think of our closing XVIII<sup>th</sup> century, of the novels of Duclos and of Cr  billon the younger, of that of Laclos: ‘les Liasons dangereuses’; of the sculpture of Clodion; of the painting of Boucher, of Fragonard; of the libertine engravings of so many dandies; of that furor of eroticism which disgraces not only the ‘Po  sies’ of Parny, but even those of Andr   Ch  nier. Let us be bold enough to confess it; all this art which is so praised to us, which is still celebrated, all this art, in all its forms, has been, for nearly half a century, scarcely anything but a perpetual incentive to debauch; and do you think that, although it be called elegant, debauchery is any the less dangerous? As for me, I believe it is far more so!

“Here is something graver still; for, at heart, when they are not devoid of all moral sense, the Fragonards or these Cr  billons cannot but know that they ply a shameful trade. But the seduction of form sometimes works in a more subtle and insidious fashion, for which the artist or the public can scarcely themselves account, and of which the effects are more disastrous; for while corrupting the principle of art there is the appearance of respecting it; *optimi corruptio pessima*. When an exaggerated importance, not to say an importance which ignores all else, is attributed to the form, then it is that there results, from this very importance, what an Italian critic, writing of the decadence of Italian art, has justly called ‘the indiffer-

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ence to the content.<sup>8</sup> That is when the painter, Correggio or Titian, with the same hand, as skilful, as caressing, as licentious, but as sure, with which he yesterday painted a 'Madonna' or an 'Assumption,' to-day paints, warm and amber on a dark background, the nudity of a courtesan. It is when a Montesquieu, with the same pen with which he has thrown on paper a sketch of the 'Esprit des Lois,' writes the 'Lettres Persanes' or the 'Temple de Gnide.' Or better still, it is when relaxation is taken after writing a 'Stabat' by writing the music of a ballet. For, what, indeed, do the things we say matter? But what must be considered is the manner of saying them! Form is everything, the basis is nothing, if it is not the pretext or occasion for the form. And, as this striving, as this care, as this passion for form never fails to lead to new effects; as the qualities lost are, or seem to be, replaced by others; as the execution becomes more masterly or more skilful, it cannot at first be seen where that leads to. That, ladies and gentlemen, leads directly to dilettanteism; and dilettanteism is the death both of all art and of all morality.

'Oh, certainly, I know very well I speak like a barbarian, not to say like one possessed; at all events, like an iconoclast; and you are used to see something else in dilettanteism. Dilettanteism, I know, for the most of those who profess it and glory in it, for the most of those who are in sympathy with it, means independence of mind, liberty, diversity, superiority of taste; it means absence of prejudices; it is the faculty of comprehending everything. But, gentlemen, is it also the faculty of excusing everything? For, indeed, we who believe in anything and who have what are called 'principles'—you know that that means today that we are limited on all sides—can any one imagine that when we adopt, when we maintain, an opinion, that we have not seen the reasons for the contrary opinion, or the difficulties of the one we adopt? Alas! there is not a critic or historian worthy of the name who does not argue against his tastes, who does not combat his own pleasures, who does not harden himself against the things that attract him. But dilettanteism

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<sup>8</sup> Francesco de Sanctis, 'Storia della Letteratura Italiana,' I., p. 367 ff.

is nothing but an incapacity for taking sides, an enfeeblement of the will, when it is not a clouding of the moral sense; and—on the most favorable supposition—a tendency, eminently immoral, to make of the beauty of things the measure of their absolute value.

“When art comes to that—and it necessarily comes to that whenever it seeks its end only in itself or in what is emphatically called the realization of pure beauty—I once more repeat, it is not only art which is ruined; it is morality; or, if you want something more precise, it is society, which has made an idol of it. We have a memorable example of this in the Italy of the XVth and of the XVIth centuries, assuredly one of the most corrupt societies of history, according to the admission of all historians; the Italy of all these tyrants to whom we seem to have pardoned everything because they have had triumphal mythologies painted in fresco on the walls and ceilings of their palaces; or because the daggers they buried in the breasts of their victims were marvellously carved by a Be..venuto Cellini.<sup>9</sup> And do you know whence is this corruption, gentlemen? Precisely from this idolizing of art, or, if you prefer it, from the subordination of every part of publice and private life to art and its demands.” \* \* \* \*

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<sup>9</sup>De Sanctis, 10c cit, and Burkhardt: “The Civilization of the Renaissance in Italy.”

## CHURCH DISCIPLINE

I have, on the last few Sundays, spoken of several social problems and have appealed to you as individuals to do your part in solving them. Today I shall speak of the present condition of the church, and particularly of the matter of church discipline.

The church is undergoing a rapid change of character. The old, orthodox creeds are disappearing, and liberal creeds are taking their places. The change is good if not carried too far, but in this matter as in many others there is danger of going to extremes. At present, many churches exhibit a strange incongruity; they still cling somewhat tenaciously to old, wornout creeds, but at the same time allow very loose conduct of certain members to pass without reproach or hardly comment even.

I believe that foolish creeds should be abolished, and that the church should found itself on a strictly practical working basis; it should

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face the problems of the present time and do its part to solve them. Many churches are now ministering to the physical needs of the people. This work is most commendable so long as the state is not fully efficient in the work. Especially in large cities, much is done to improve the condition of the lower classes. However, it may be that the state will in time relieve the church, so that it will no longer feel it its duty to provide schools, amusements, employment bureaus, and other needful things for the people. The church should at all times minister directly to the spiritual side of man's nature, even tho it is at the same time ministering indirectly by improving the bodily condition. If the state becomes fully efficient, the church can devote its entire attention to things directly connected with the mind. However, it is probable that the state will never be efficient in the highest degree; in this case the church should never give up its practical work, but, keeping forever in advance of the state, it should, while doing direct good itself, stimulate the state by its example to an ever better care of the people.

But if the church is to exist and flourish, it must conduct itself in such a way as to inspire respect.

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Now, to be honest, is our church, for example, conducting itself in a way to inspire respect?

Suppose you should meet a man of gentlemanly speech and bearing, dressed in a perfectly-fitting suit of an excellent quality of cloth, wearing costly and becoming shoes and hat, and having a clean and well-shaven face; but suppose this man wore a very dirty collar and necktie and that his finger nails were long and dirty? Would you not be loath to place much confidence in him? Would you not suspect that he was some sort of fraud, or that, in spite of his fine address and costly apparel, he really was a slovenly person?

Altho the church is a distinct body as a whole, still this body is composed of various members. Now let us consider the members of the church, and what do we find? One class is composed of a few members, most of them women, who are earnest, faithful workers; they are doing their share and much more; they constitute a large part of the life of the church, and, with the exception of the minister in some cases, are the greatest factor toward making it respectable and effective. The next and by far the largest class is composed

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or indifferent people: they contribute a fair amount of money for the support of the church, but they do very little active work; it almost seems that they pay so much each year for the sake of coming to church on Sunday to be entertained: this class is largely represented in almost all churches, and their easygoing indifference is exasperating to active, earnest ministers. Thus far the church is a respectable body, the members of which average high above the average person outside the church. But the church contains another class; this class is small, but is so conspicuous that it attracts the attention of the public and creates a false impression as to the true character of the church; in this class there are a few genuine hypocrites who joined the church for mercenary purposes, and the rest are persons who do not seem to intend wrong but who seem ignorant as to the proper conduct of church-members; these hypocrites and ignoramuses constitute what might be called the dirty collar and necktie and the long, dirty finger nails of the church.

The few members of the first class who really are overworking, should be relieved.

The great, easy-going, indifferent class

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should, as far as possible, be put to work. Many members of this class might be reached by enlarging the plans of church work and urging indifferent members to do special pieces of work; many members of this class would soon become interested and efficient if they could once be started at some suitable form of church work.

Of the third class, that composed of the hypocrites and ignoramuses, I shall speak at length; it is this class that does so much to hamper the work of the church and to lower its standing in the eyes of the community.

The ordinary disciplining committees that the churches now have, usually deal only with extreme cases. Their work is along the right line, but is altogether too limited.

I have a plan for dealing with inconsistent church-members that I shall now state:—

The church should have a committee composed of the minister and twelve of the best members. This committee would be in reality a judge and jury, and its duty would be to investigate charges brot against members and to pass judgment upon them. Printed forms upon which complaints might be made should be furnished to members of the church and to any

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respectable outsiders who wished for them. Complaints might be signed by one person or by more. Before making complaints to the committee, it would be best to speak privately to the offending persons; in many cases they would reform, and it would be unnecessary to make complaints to the committee.

I shall now read a few imaginary complaints, so that you may understand what I consider would be a proper character of complaint.

....., Virginia, July 15, 1905.

Complaint made against.....

Nature of complaint:—It is with reluctance that I make this complaint against a member of our church, but I have unmistakable evidence that.....is dishonest. Altho I have known him to be dishonest in large matters, I shall in this complaint speak of only one small matter and I hope when his attention is called to this he will reform so no more serious complaints need be made. Mr. ..... lives near the terminus of the street car line, and there are so few passengers near the terminus that no conductor boards the cars until the first switch is reached. Then a conductor

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boards the ingoing car from the outgoing car that is passed on the switch. When ..... is on an ingoing car that reaches the switch before the other does, he slips off and walks the rest of the way up town. In other words he steals a ride in as far as the switch. It seems to me this is a pretty contemptible thing for a man to do.

Signed: .....

....., Virginia, July 16, 1905.

Complaint made against.....

Nature of complaint:—I hereby make complaint of ....., a member of your church, for cruelty to animals. He has a horse worth about thirty-five dollars that he would like to make appear worth two hundred dollars. The horse has hardly enough life to hold its head up to the level, but Mr. ..... drives it with a tight over-check that holds its head far up in the air. The horse is in misery all the time it is hitched up and it keeps jerking its head in the attempt to change its position and rest its neck.

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....., Virginia, July 19, 1905.

Complaint made against.....

Nature of complaint:—We, the undersigned, make complaint against Mr. ..... on account of the very slovenly appearance of his property. We believe him to be an honest man and a good neighbor in most ways, but he is so dirty and slovenly about himself and his property that we wish his church would call his attention to it. Mr. ..... has various kinds of old buggies and mattresses, etc., scattered around his front yard and he generally has two or three old rigs in the street outside his fence. We all live near him and keep up our places well and his place is an eyesore to our whole neighborhood. It decreases the value of our property too because no one wants to buy lots and live near him. If he would take even one half day and pile up all the rubbish in a pile back of his house and cut the weeds in his front yard and in front of his sidewalk it would help the looks of things a great deal. No man has the right to spoil the looks of a neighborhood as he does and besides it is disgusting for everybody who passes by his place.

Signed: .....

.....

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....., Virginia, July 20, 1905.

Complaint made against.....

Nature of complaint:—I wish to make complaint against ....., the editor of the largest newspaper in the city. Altho I am not much acquainted with Mr. ...., I believe he was a man who began life with high ideals, and to see him fallen as he has is to me a pitiful sight. He had not been an editor long I suppose before he came to the conclusion that he could make more money if he refused to listen to his conscience and conducted a vulgar newspaper like the average newspaper of today. He acts as if he was trying to save his soul and retain respectability by taking a stand against the saloons. He refuses to advertise saloons and he frequently writes articles against them. So far so good. But what does this inconsistent man do? He advertises miserable patent medicines, containing a large percentage of alcohol. He advertises a vaudeville theatre where drinks are served to the spectators. He advertises tobacco and cigarettes. He advertises businesses that are defrauding people. Occasionally he prints a vulgar or an obscene picture. But probably the worst thing he does is to advertise comic operas

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and other low theatres. Of the shows that come to this city probably fully one-half or three-fourths are low and demoralizing. In many of the comic operas and other plays, brazen women only partly clothed appear before the audiences. Mr. .... advertises every show that comes along. You may call this hypocrisy or inconsistency or what you will, but if the church is to tolerate such men as Mr. .... among its members it need not be surprised if it loses whatever respect the community has for it.

Signed: .....

....., Virginia, July 22, 1905.

Complaint made against.....

Nature of complaint:—I hereby make complaint against ....., a deacon in our church. I believe he is doing much to lower the moral tone of our city and I know of some good people, not members of churches, who are greatly prejudiced against our church because of the conduct of Mr. .... and because we allow him to remain a member. His book-store is an abomination. He sells books and magazines that are indecent. He sells posters

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of various degrees of indecency. They are pictures of ballet dancers, etc. Some bad ones are displayed in his windows and on his counters, but, for fear he will be criticized, the worst ones are kept out of sight and sold to any who call for them. I think his profit on the sale of posters is large, and hundreds of the miserable things are now in the hands of young people in our city. He also has two or three indecent statues in his store. To be frank, I cannot believe in his sincerity, and I believe this church should drop him from its membership if he does not speedily change his conduct. I am interested to know what will be done in his case. I, who make this complaint, am poor and not able to do much financially for the church. He is wealthy and a deacon in the church.

Signed: .....

....., Virginia, July 25, 1905.

Complaint made against.....

Nature of complaint:—Two years ago I did some carpenter work for Mr. ..... and I supposed he would pay me at once or soon. I waited a few weeks and then asked him for it and he promised it to me soon. When he did

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not pay me I asked him for it again and he promised again and so it has gone on and I have not collected a dollar of it yet. I am poor and have a large family and need the money. He is rich and when I lately heard of his giving a large sum for the new church I felt as if he was giving my money and not his. People say he puts his money at interest and makes poor people wait for months or even for years. I don't think this is right and think the church ought to make him pay his debts.

Signed: .....

When a complaint is made against a member, the committee should privately inform him of the exact nature of the complaint; any publicity whatever should be avoided. The member complained of should appear before the committee and should have an opportunity to refute the charges; it might often happen that the charges were unjust. If found guilty, the member should be given another chance unless the case were a very serious one.

If a second complaint of the same nature is made, the member should again appear before the committee and be tried. If he was found guilty at the first trial and is again found

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guilty, he should be expelled from the church for at least three months, and indefinitely unless he reforms.

These expelled persons should in no wise be neglected. They should be treated as weak brothers who need help; everything should be done to help them become respectable, and as soon as they are reformed they should be gladly received into the church again.

The greatest drawback to the system I propose would probably be the lack of sufficient moral courage on the part of church-members to make complaints; but it is to be hoped there are some members in each church brave enough to make complaints in cases where they are needed. Outsiders should be able to obtain complaint blanks in some easy manner, and it probably would be from outsiders that a large percentage of the complaints would come. Of course many complaints would be unjust, but the strict secrecy on the part of the committee regarding first complaints would protect accused persons from publicity.

I sincerely wish my plan might be thoroly tried. I think it would have the effect of greatly improving the conduct of church-members, and would improve the reputation and character of churches.



## UPLIFT SOCIETIES

I have now spoken of various evils and have suggested some ways of abolishing them. Very much can be accomplished by individuals; the feeling of individual responsibility should always be cherished, and the individual effort should always be continued: however, there are many forms of good work in which associated action is needed; in many cases a society of people could accomplish reforms that the members of the society, acting individually, could not accomplish. It is my opinion that the good element in nearly all communities is strong enough to accomplish great reforms, if it could be marshalled to work according to an intelligent plan and under the right kind of leaders.

Humane societies now exist in many communities. I shall not speak of them at length, but shall say only that there should be one, and an efficient one, in each community. Vari-

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ous other societies work for the cause of temperance and other good causes.

I shall in this sermon recommend the formation of what I shall call Uplift Societies. I shall suggest some plans for organization and subsequent work.

I wish an Uplift Society might be established in every community. The prime object of these societies would be the abolishing of immoral theatres, shows, circuses, billboards, literature, pictures, statuary, and so forth. Each society should have a president and other officers, and the various societies should have a strong organization among themselves. The societies should have a certain creed that members must agree to live up to. A creed something like the following would be suitable: "I agree to dress and to speak modestly, to patronize the best stores, to subscribe for none but respectable publications, to attend only respectable theatres and other amusements, and to do all else in my power to encourage the cause of purity".

These societies should meet once each week. If they were strong enough to own buildings for their meetings, it would be best to have such buildings; if not strong enough for this, they

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might meet in churches or at the homes of members or in other suitable places. Societies that were able to publish newspapers or magazines would find it a great aid in their work; at least one great magazine with a world-wide circulation ought to be published by the united efforts of the societies.

One great work of the Uplift Societies would be to secure laws prohibiting immoral things. However, in most places it is probable the laws would not be fully efficient even if secured; accordingly, it seems to me that the Uplift Societies should also use other means to gain their ends. I shall now suggest a plan of action that I think would prove wonderfully effective:—

In the case of immoral theatres, shows, circuses, and so forth, the laws should be used as far as possible. But, in addition to this, all members of the Uplift Societies should discourage these things by refusing to patronize them: some regular means of rapid communication between the societies in various places should be employed; people could thus be warned of the coming of immoral entertainments, and would be prepared to fight them. Moreover, the Uplift Societies should try to abolish immoral entertainments by encouraging moral

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ones: probably it would be very effective to furnish good entertainments on the dates that the bad ones were given; it would be excellent if they could rent or own theatres.

In the case of immoral billboards, all fair means should be adopted to abolish them. Each city government should exercise a censorship over them, if they are not abolished.

In the case of immoral literature, pictures, and statuary, laws should be secured and enforced as far as possible and a regular system of boycotting offenders should be employed. I shall now make some suggestions in regard to this matter of boycotting. At first that one might think it an act of intolerance beneath a true reformer, but it seems to me a perfectly legitimate and reasonable act. For instance, if a druggist displays immoral pictures in his windows or in other parts of his store, he is poisoning the community, as it were, and so he is unfit to keep a store; patronage should be withdrawn from him and given to some other druggist who is worthy of it. The Uplift Societies should keep careful watch of the various stores and other business places. They should talk them over at their weekly meetings. All places that sell or display immoral literature,

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pictures, or other things, should be placed on the black-list. All members of the societies should withdraw their patronage from the black-listed businesses. If these businesses reformed their evil practices, the boycotts should be removed after a short time but not at once. Some people could not be reached by any appeal to decency, but if their pocket-books were affected they would speedily reform their businesses.

Let us take an example for the sake of illustration:—The little city of Fredonia, in a neighboring state, has a population of two thousand. It has three drug-stores, owned by men named Haskell, Everts, and Perryman. These drug-stores are much alike and are of about the same character as the average drug-store in a small city; they all sell some bad papers and magazines, they all sell some patent medicines that are harmful, and none of them is above displaying obscene pictures; however, Haskell's store is not so bad as the other two. Now suppose an Uplift Society is formed at Fredonia. It meets, and among other matters it talks over the drug-stores; it decides that Haskell's store is the least bad of the three; it appoints one of its members to interview Haskell telling him that

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if he will reform his business he will receive the patronage of all the members of the society as long as the other stores remain what they are. Haskell reforms his business. As soon as Everts and Perryman learn what has happened and see some of their old patrons going to Haskell's store, do you not suppose they will speedily reform their businesses?

The Uplift Societies should follow the same course with the book-stores and other business places. It would be an excellent thing if they could induce one or more meat-dealers in each city to sell only the meat of animals that had been killed humanely; it would also be an excellent thing to induce one or more grocers not to sell canned lobsters, crabs, clams, and other animals that had been killed in a cruel manner: then the members of the society should give all their patronage to the meat-dealers and grocers who were selling only such things as they ought. The Uplift Societies should try to secure the co-operation of the Humane Societies in this matter.

Probably the Uplift Societies could do the greatest good by discouraging the publication of low papers and magazines. All members who were subscribers to any papers or magazines

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that were not strictly respectable, should withdraw their subscriptions, stating their reason for so doing. The central office of the Uplift Societies should frequently print lists of papers and magazines, stating which are good and which are bad. These lists should be sent to the president of each Uplift Society, and perhaps to each member. A determined and concerted action of the various societies in all parts of the world regarding this matter would, I think, so seriously affect the publishers of low literature that most of them would be obliged to suspend publication or else improve their literature. The members of Uplift Societies should also refuse to purchase immoral books; lists of books should be sent out in the same way as the lists of papers and magazines.

No member of an Uplift Society should employ any teamster, hackman, or other person who uses a horse that is unfit for work. No member should eat the flesh of any animal that was killed in a cruel manner or otherwise cruelly treated.

Some of you who have not thought deeply on these subjects, may now be thinking somewhat as follows: "My dear sir, you are evidently a very earnest, well-meaning man, but can you

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not realize that you are advocating intolerant measures and that you are a thousand years behind the times? Remember that this is a civilized age, and that toleration is about the only means of bettering the condition of the world."

To those who are thinking thus I reply:—

When you say this is a civilized age, you are badly mistaken. An age in which dumb animals are tortured, and in which men are burned at the stake, and in which many other horrible things are done, has no right to be called civilized. Some individuals are civilized and are doing work that is very noble; but these people constitute so small a percentage that it is absurd to call the world as a whole, civilized.

When you say toleration is about the only means of bettering the condition of the world, you are again mistaken. Toleration is a very important means, and probably the most important one, but hand in hand with it there must go restraint and direction or else toleration will make a dismal failure.

In concluding this sermon I shall make some remarks on toleration; I think that by so doing I can make my position as a reformer better understood.

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It has been aptly said that a universal and absolute toleration of everything and everybody would lead to a general chaos as certainly as a universal and absolute intolerance.

Most people will agree that if a man walks up the street shooting people, his action should not be tolerated. Most people will agree that if a man walks up the street cleaning his finger nails and chewing a toothpick, he has a perfect right to do so; his actions offend the taste of refined persons, but these persons should notice him as little as possible and look forward to the time when he will outgrow his vulgar habits. Between two such diverse cases as these mentioned, there are all grades of actions that are more or less objectionable to greater or less numbers of people.

Probably an insistence upon a nearly uniform mode of action would not be wise. Professor Ritchie says:—“There must be variety of ideas for the selecting process to work upon; but in the evolution of ideas and institutions, the less the lives and welfare of individual human beings are sacrificed, the higher is the type of evolution.” I think I can agree with Professor Ritchie in this, if he will omit the word “human” and thus not infer that the lives and

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welfare of other beings are not to be considered.

Granting that some things should be tolerated and some not, it is very hard if not impossible to determine just how large a variety of action is best or in other words to determine what actions should be tolerated and what ones not. The time, the place, and many other things should be considered; many acts that should be tolerated under certain circumstances, should not be tolerated under others. Right and wrong should be judged by the standard of social well-being, that thing being right that makes for the betterment of the world as a whole and that thing being wrong that makes for the detriment of the world as a whole. The best that can be done in any case is to use the best possible judgment in view of all existing circumstances.

There is one class of reformers, numbering legions, that is often overlooked. Their work is done by quiet, peaceable means, and many members of the class would be much surprised if told that they were reformers. This class is composed of those people who go quietly ahead and set good examples by doing things well. The housewife who does her work well,

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is setting a good example, and her work is inspiring to all who see it; the architect who plans beautiful and appropriate buildings, is raising the taste of people, and is decreasing the demand for the work of the unskilful architect; the painter or sculptor whose work is pure and ennobling, is helping to drive out evil pictures and statuary by developing the taste of people for true art; the poet who writes a really great poem, makes it harder for all readers of the poem to enjoy so-called poetry that is not good; so, in every line of work, the person who is doing his work well is raising the standard of the world and is making it harder for poor work to secure acceptance or recognition. Such persons are true reformers: they are driving out devils by creating angels; the angels occupy the abodes of the devils, and the devils are powerless to return.

But while this slow selective process is going on, while the effect of good example is making itself felt, it is easy to see the necessity of restraint in many cases: absolute tolerance would not be wise; for instance, if absolute tolerance were observed, a fool who took pleasure in arson might in one day destroy property that tens

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of thousands of good people had worked a hundred years to accumulate.

So it is necessary to have another class of reformers, people who work largely in a direct way; these people, while they may encourage many things, seek to suppress or restrain certain things; these are the people commonly looked upon as reformers. The work for them to do is enormous, and it needs the aid of the greatest minds in the world.

But the reformers of this latter class should always guard against becoming fanatics, and should bear in mind that each individual is working out the problems of life in his own way: in many cases, the only way to convince a person that his actions are unwise is to let him perform the actions and see what the results will be; in other cases, by appealing to a man's reason we can convince him of the foolishness of his ways.

Still, in many cases it is not expedient or right to let a man follow his course till his reason is convinced of the folly of it. In many cases, restraint is necessary. Whether or not a person under no obligation to support others, should be allowed to maltreat himself to the extent of destroying himself, is a question I

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shall not attempt to answer. But when the unwise actions of a person directly or indirectly work serious harm to other beings, it seems to me clear that toleration should end and restraint begin.

In view of the remarks I have made on toleration, am I consistent when I advocate the boycotting of certain newspapers, magazines, stores, theatres, universities, and so forth? It seems to me that I am. If a man walks up the street and attempts to shoot people, he should be restrained; if a man goes about with a package of poison and attempts to drop doses in people's wells, he should be restrained; if a man attempts to present to the public an immoral thing, he should be restrained; and if a man attempts to torture an animal, he should be restrained.



## IF I HAD A GREAT FORTUNE

Who has not imagined what he would do if he should become very rich? It is a common thing for people to build such castles in the air, and the altruistic spirit is so common that many in their imaginings plan how they would use a large part of their fortune for philanthropic purposes.

The average person who came into possession of a great fortune and who tried to do a great good with it, might very likely, in reality, do a great harm with it. It is hard to give without encouraging the spirit of pauperism and doing other harm, so it takes a wise person to be an efficient philanthropist.

I suppose most people will agree that great wealth in the hands of most others would be dangerous, but that in their own hands it could hardly fail of being a blessing.

I shall state frankly that I, for one, believe myself capable of giving a great fortune to the

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benefit of the world. I shall state what my method of giving it would be, and then you can draw your own conclusions as to whether my plan is good or not. I say I shall state my method of giving a fortune; I mean, rather, that I shall state how I would invest a fortune in a great philanthropic enterprise. The fortune might be spent, or it might be preserved or increased; if it was preserved or increased, I should try to give it wisely later.

That I might work on a large scale, let me have a fortune of five millions of dollars. In my attempt to use this fortune wisely, I should establish a great monthly magazine; and this magazine I should keep up to a very high standard indeed. I should be glad to establish a great daily newspaper, and might do so later; this newspaper I should keep up to the same high standard as the magazine.

It is hard, if not impossible, to realize the enormous influence that newspapers and magazines have. Think of the millions of homes into which they come, and of the millions and millions of people who read them and look upon their illustrations. They are a mighty power, helping to form the characters of people all over the world. If they are bad, they tend to

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drag most people down; if they are good, they help to elevate all who see them.

While I have a pretty clear idea of how I should conduct my magazine, there are many points upon which I am ignorant and besides this I could of course do only a small part of the work if I understood it ever so well. So I should first gather around me a corps of efficient people, people skilled in the various branches of magazine publication. I should pay high salaries, this of course being one of the chief means of securing and retaining efficient employees. I should ask the advice of my employees on many points, and probably should follow much of the advice secured. Of course I should make mistakes, especially at first.

As to the front cover of my magazine, I have not decided whether I should have a permanent one or a new one each month. In either case it would bear no senseless designs or anything even hinting at vulgarity. Perhaps it would bear a beautiful landscape, or a beautiful, noble face; perhaps it would bear the faces of great people, beginning with people of ancient times.

The inside of the front cover would bear the name of the magazine, the place of publication, the price, and so forth.

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The first page would bear the table of contents.

On the second page I should print each time a statement something like the following:—

### *To the Reader:*

I am publishing this magazine for the good of the world and not for mercenary ends. I am admitting no picture or article that I consider objectionable; I am advertising nothing that I do not believe a beneficial object worth the price asked; I am striving to have the magazine pure and elevating in all ways. If anything obscene or vulgar or evil in any other way is printed, it is my earnest wish that you inform me of it. All suggestions will receive my careful personal attention or that of competent assistants, and will receive the consideration they seem to deserve. If any evil picture or article should creep into this magazine, or if any unworthy thing should be advertised, be assured that it is by some shortcoming of my employees, or by some mistake, and that I shall be thankful to have my attention called to it.

Sincerely,

**JONATHAN UPGLADE.**

## If I Had a Great Fortune

On the third page I should begin printing the regular reading-matter of the magazine.

I should have no advertisements in the front of the magazine: they would be confined to the back and would begin on a right-hand page; the left-hand page opposite it would be blank or bear some simple design. Thus the regular reading-matter would be definitely separated from the advertisements; it is unpleasant for a refined person to see reading-matter and advertisements side by side.

The contents of my magazine would present a great variety; there would be poetry, prose, illustrations, and probably maps. I should try to secure material from the best writers of the day, and should engage some of the writers to furnish material regularly for certain departments. I should employ some great artists and writers to travel thru various parts of the earth, and secure pictures and write of their travels; I should have my artists take many pictures of beautiful mountains and other natural scenery. I should use short stories and continued stories. Probably I should republish many stories written long ago; these stories would be new to most readers, and certainly many of them are very much superior to the average

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story that is written nowadays. As I remember them, I should be glad to republish such stories as Dr. Holland's "Arthur Bonnicastle" and "Nicholas Minturn", and also such stories for young people as "The Boy Emigrants", by Noah Brooks, and "The Young Surveyor" and "Fast Friends", by J. T. Trowbridge. Each number would contain part of a continued story for children, and perhaps one or more short stories or poems for them. I think much or all of the poetry I used in the magazine would be classic; it is likely that I should have the poetry on a page by itself, and that poems of only one writer would appear each month. At least one page each month would be devoted to articles and illustrations regarding cruelty to animals; I should make a special effort in helping to abolish vivisection, this being one of my chief reasons for publishing the magazine. One department of the magazine would expose harmful patent medicines and other harmful things. Among other departments, I should have a cooking department, a department of suggestions regarding houses and grounds, one relating to sensible modes of dress, and one relating to various social problems.

My magazine would contain much that would

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interest the most highly educated, still I should have a large proportion of the matter of such a nature and presented in such a way as to be intelligible and interesting to the great mass of people.

I should have the advertisements arranged according to some system; probably an alphabetical arrangement, enabling readers to find any object quickly, would be best. I should secure the services of skilled chemists, physicians, and others in order to determine whether or not objects were worthy of being advertised. If I advertised any patent medicines, I should insist upon printing the formula of each one. I should advertise no corsets unless they were some sensible kind that did not injure the health; certainly I should print no pictures of distorted women, such as now appear in corset advertisements in many magazines. My advertising rates would be high; the simple fact that anything was advertised in my magazine would soon be considered a guarantee of its worth.

The outside of the back cover of my magazine would not bear advertisements, but a beautiful picture—probably a landscape. The pictures on both front and back covers would be suitable for framing.

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Probably my magazine could be published at first only at an expense much greater than the income. However, I believe that people would soon appreciate it to such an extent as to give it a financial support that would make it at least self-supporting. If my magazine were published at a financial loss, I should continue it as long as my fortune lasted; if I could make it self-supporting, I should continue it indefinitely. I should charge a fair price, provided I could do so and keep the circulation large enough; one reason for charging a fair price being that I should not wish to discourage others who wished to publish worthy magazines and who were obliged to make them financial successes, and another reason being that subscribers would be better off if they felt they were paying an equivalent than if they felt they were taking it partly as a gift.

“Yes”, says the average editor, “it is all very fine for you to talk about your ideal magazine; you have a fortune to give away, and there is no need of your printing questionable advertisements and pictures, and doing other questionable things. Now suppose that in this world of keen competition, where publications are failing on every hand, you had to make

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your magazine pay all business expenses and support yourself and your family besides. Then what would you do?"

Mr. Editor, that question is quickly and easily answered: If I could not keep my magazine up to the proper standard and make it pay financially, I would suspend publication. I would go into some respectable profession, or learn some trade, or dig in the streets. And if I were incapable of supporting myself and family by some such respectable means, I would take my family and go to the poor-house. It would be much better for the public to support us in the poor-house, than to have us out of it, living upon the proceeds of a low magazine.



## VIVISECTION

He who is not actively kind is cruel.

*Ruskin.*

As to their attitudes toward vivisection, people might be divided into three general classes:

1st. Those who practice vivisection or at least favor it.

2nd. Those who oppose it.

3rd. Those who are indifferent or ignorant in regard to it.

Of those who practice or favor vivisection, probably many may be trusted not to inflict or to favor what they believe to be acute suffering; there are others so unsympathetic, hard-hearted, and perverted that no animal can safely be intrusted to them for any purpose.

Of those who oppose vivisection, probably some are unscrupulous fanatics whose exaggerations and general unfair actions tend to injure the cause of 'antivivisection'; there are others,

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and I think I may say they constitute the great majority of antivivisectionists, who are trying fairly and intelligently to abolish or restrict what seems to them a terrible evil.

Concerning those persons who are ignorant or indifferent, it is high time that each one should have the situation explained to him or should have his selfish indifference rebuked.

If vivisectors could show that by causing certain pain they could prevent greater pain, then they would justify themselves. But, in the case at least of dumb animals, this can not be shown; we have no means of knowing what degree of pain one of these animals is suffering. If vivisection *must* be practiced, it should be done on intelligent human beings who could speak when the pain became too great and could order the experiments stopped.

Even if vivisectors could show that they have done so much good that vivisection should not be entirely abolished, they could not reasonably claim that it should not be most strictly regulated. For it can be proved that brutal, perverted persons have practiced vivisection and have done things nothing short of devilish.

Without further delay, the whole subject should be presented to the whole people. Bills

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prohibiting vivisection should be framed and voted upon.

If these bills should become laws, the laws should be *strictly* enforced. A large enough force of detectives should be employed to insure the discovery of violators; some of these detectives should be employed by the civil authorities, and some by the humane societies. Violators should be severely punished by the authorities, and lax officials fully exposed by the humane publications.

If the people should vote to continue to allow vivisection, then the antivivisectionists ought to take this stand:—They should use every fair means to secure laws to regulate vivisection. They would have a right to demand that no brutal or perverted person should practice vivisection at all; they would have a right to demand that no extreme pain be inflicted on any animal; they would have a right to demand publicity in all experiments.

If publicity was insisted upon, it certainly would prevent much of the worst cruelty. And why should any honest vivisector object to publicity? A man cruel enough to abuse an animal, can not be trusted to obey a law if he thinks his actions never will be known. The

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very fact that a vivisector objected to publicity, certainly would be enough to arouse grave suspicion. Doubtless, publicity would make possible some foolish interruptions and criticisms, but these bad effects would be greatly outweighed by the good ones.

Honest vivisectors ought to welcome laws that demand publicity; much suspicion and unjust criticism might be avoided by such laws.

Following are some suggestions to persons framing laws restricting vivisection:—

No person should be allowed to practice vivisection without a license.

No person should be allowed to practice vivisection except in certain laboratories of certain buildings, the exact locations of which were to be registered and published in such a manner that any person could easily learn where they were.

The buildings and the laboratories in these buildings should be kept open at all hours of the day and night every day and night in the year. Or if the license should permit the practice only at certain hours of certain days, the buildings and laboratories should be kept open at these times.

In short, the practice should be made illegal

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in every case where the experiments were not strictly open to the public.

Strict requirements, as the keeping of records, the use of anæsthetics, and so forth, should be made by the laws.

The use of curare should be prohibited.

The penalty for violation of the laws should be very severe. Imprisonment for ten years would be none too much. Noted physicians and professors should be just as severely dealt with as others.

Any person convicted, should never again be granted a license.

The foregoing points and many others should be considered in framing bills.

Representatives of the humane societies should keep close watch of the experiments made at the various places, and prosecute all persons guilty of cruelty. A force of really good detectives could bring so many violators to justice that the practice could be largely regulated.

The people of every state in the United States and of every country in the world should, without another month's delay, rise against the terrible practice of vivisection. Bills should be framed and introduced at once.

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Where it is possible, abolish the practice. Where it is not possible to abolish it, regulate it as well as possible till it can be abolished.

No student should attend an institution that allows vivisection. No person should make gifts to an institution that allows vivisection.

Each humane person should do all in his power to enlighten those ignorant of the practice and to arouse from their selfish apathy those who know of the practice and are not active in opposing it.

I shall now read you an address delivered by Mrs. Elizabeth Stuart Phelps Ward at the hearing before the Committee on Probate and Chancery on the bill "Further to Prevent Cruelty to Animals in Massachusetts". March 16, 1903.

*"Mr. Chairman, and Gentlemen of the Committee:* The nineteenth century, which has given us cold material discoveries enough to turn the brain and chill the heart, was not a century strong in spiritual forces, or distinguished for high spiritual breeding. But it has been said that we owe to it one fine and noble thing—that idea of humanity which finds expression in humane laws.

"Down to a little more than a hundred years ago, suffering was regarded with incredible unconcern. The law took indifferent cognizance of it as a factor in the creation of codes. I once heard a distinguished jurist say that he believed in religion, with modern improvements. We may call consideration for pain one of the modern improvements of the law.

"No legislative committee can be fitted to consider the tremendous subject which we bring, gentlemen, to





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your attention, without remembering these things:—First, every human effort to denounce or destroy accepted forms of human cruelty has forced itself upon society with difficulty; and second, Every form of human cruelty has commanded eminent and powerful defenders.

“When John Howard found prison windows blocked up, because glass was taxable; when he stumbled, in a dungeon whose doors had not been opened for five weeks, upon human beings without air, without light, and trapped into a tomb too low to permit them to stand,—who cared? *At first, only John Howard.* In the prison of Ely, which was old and insecure, he found prisoners chained to the floor, to save expense of repairs. This prison (such was the fashion of the time) was the property of the Bishop of that diocese. When this man of God was appealed to, that he might repair the bars and bolts, and hence unchain the prisoners, he refused.

“The monstrous abuses of the penal system, with whose horrors Howard made England ring, were not removed in a year, nor in ten. Many of them lasted until the beginning of the present century. Newgate was not torn down until this year.

“The burning brain, the blazing heart which Heaven gives to great reformers,—great fanatics, if you will,—fired with God’s pity, has always been as solitary as it is volcanic. The forerunner of the modern science of public punishment, which every one of us takes as a matter of course to-day, found the whole current of society against him. He had to convince the people, to embarrass the church, to compel the law. People, church, and laws did not run to him to be shamed into the elements of Christian mercy.

“At the beginning of this century, in England, we are told that ‘almost anybody’ could get a license to keep what was called a mad-house. The insane were put in cages like wild beasts. For the amusement of visitors they were mocked and excited to rage,—as a boy may taunt a lion in the Zoo. They were kept in the dark, they slept on straw, they were half covered, they were half frozen, they were exposed to every brutality and insult liable to be offered by irresponsible of course, and abandoned by the conscience of society

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and savage keepers. They were chained as a matter as a matter of fact. Yet who cared? In 1828, *only Lord Shaftesbury*. Becoming one of the Commissioners of Lunacy, he did not do the usual thing; he did not take abuses for granted, and accepted methods for the right ones. He observed, he judged, he acted like an individual soul. Neither principalities, nor powers, nor polities deterred him. He was afraid of nothing, except of not helping the helpless. He saw lunatics habitually chained to their beds from Saturday night to Monday morning, with bread and water—nothing else—within reach. He saw the violent and the gentle, the clean and the foul, shut in together, in cells too horrible to be described. It has been said of him that he was 'so horrified by the misery and cruelty which he had discovered,' that he vowed 'he would never cease pleading the cause' of these victims of human oppression until the laws of England were forced to their relief, and that he kept his vow. Did the men who believe in letting things be as they are help the young philanthropist? Did the 'people of importance' run to overthrow the abuses against which he was tugging? Did the doctors and students of mental science crowd to right the wrongs which he denounced?

"The physician-in-chief to Bethlehem Hospital in London—than whom no man might have been thought better fitted to give an expert opinion on the care of the mentally deranged—testified before the committee of his country's Parliament, that, in a hospital for the insane, 'it was impossible to have enough servants to watch a great number of patients, without the use of irons.'

"A scholarly physician<sup>1</sup> of our own land (to whom, let me say, I am indebted for so able a presentation of these facts in their relation to this subject that I could not hope to improve upon it, and have therefore obtained permission to make use of it) has written: 'Enter any asylum of to-day in America or Europe, and you will find in the present treatment of the insane how utterly worthless may be the opinion of a scientific man . . . when he attempts to justify a cruelty, or seeks to perpetuate and uphold an abuse.'

"A century and a quarter ago the African slave trade was the proper thing. Dante portrayed no

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blacker Inferno than the agonies of the slave-ship. Wilberforce said, 'So much misery condensed into so little room, the imagination can never conceive.' Human beings newly captured from the freedom of the African forests were ironed below deck, in spaces four feet high; they were packed so that at night they could not turn from side to side.<sup>2</sup> A witness before the Parliamentary Committee testified, 'They had not so much room as a man has in his coffin.' There were deaths from suffocation almost every night. In the morning the living and the dead were found shackled together. Suicide among these wretched beings was common. If a woman refused to speak or eat, she could be tortured to death. No law prevented and no man cared.

"In 1783 the captain of a slave-ship threw 132 living men and women into the sea, because there was an epidemic aboard, and if the slaves died, the loss would fall upon the owner; if the cargo were lightened, then the loss would come upon the underwriters. Did the conscience of England cry out? Did the leaders of society and politics clamor for the destruction of the slave-trade?

"Witness upon witness before the Parliamentary Committee testified to the blessed condition of the African slaves. An eminent admiral swore that when he was a midshipman he envied them, and often wished himself in the same condition. A Lord Somebody, who had lived in Jamaica three years, 'never saw an instance of cruelty.'

"To right these monstrous wrongs, who cared? *First, most, and always, Wilberforce.* Who sprang to his help? Did the established order of things reinforce him? Did the eminent and powerful, the proud and the protected, crowd to aid him?

"John Wesley wrote to him from his death-bed: 'Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you?'

"When humanity and cruelty are at odds, I ask you to remember that humanity is predestined to win. This is the axiom of history. The practice of vivisection belongs to the dynasty of cruelty. It has inherited the abusive instincts. It will rank in the judgment

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of mankind among the brutal customs, and, like other brutal customs, it must come under the control of the repressive laws.

"The unregulated practice of vivisection stands now where its predecessors in moral error have stood before it. It cannot be treated as an isolated instance.

"That the current of thought to-day is setting powerfully in the direction of sympathy for dumb animals, all of us who think have discovered. Never has literature been so alive with it. Never has the press been so alert with it. Never has philanthropy so quivered with it. Never has popular interest so leaned to it. The bill which we bring before you is one of the natural, one of the inevitable products of the time.

"Against the spirit of the day one class of men alone stands out. While Senator Hoar inspires legislation for the protection of birds; while Senator Gallinger introduces into Congress a bill for the restriction of vivisection; while our humane societies are organizing children in the public schools to train them in habits of mercy to animals; while we arrest a teamster for beating, or cabmen for overdriving; while the laws of the Commonwealth forbid docking the tail of a horse, and national inspectors are prosecuted for merciless methods of slaughtering sick cattle, one class of men defies this strong current of humanity to the dumb and defenceless.

"While some of the most eminent representatives of the church, of the bar, of medicine, of public life, of letters, have lent their influence to the great moral movement for which this bill stands, the offenders against whom it is aimed remonstrate with the bitterness of a doomed cause.

"Governor Clafin, Governor Brackett, Governor Boutwell are your petitioners. The honored name of Governor John D. Long stands in their company. Your congressmen, Hon. Samuel L. Powers and Hon. Frederick H. Gillett, have carefully thought before they spoke to ask your attention to this matter; the majority of your congressmen have in fact signed this petition. The President of the Chamber of Commerce, the former President of the Board of Trade, leading members of the bar, the eminent clergymen of every important religious sect in the Commonwealth, our men

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and women of letters and of philanthropy,—are your petitioners. Last year 800 Massachusetts physicians signed the petition for a similar bill. Who are your remonstrants? Professional vivisectors,—men who are ex-officio expected to defend their avocations and their institutions, and the friends and colleagues of these men.

“I remember once reading of a thief who said of the honest classes of society,—‘They go in gangs—just like us.’ Of no class is it so true as of the academic, that they ‘go in gangs.’ Their *esprit de corps* is as over-developed as their progressive instinct is deficient. It is this class spirit, it is this prejudice, which is contending against your petitioners,—and which, we wish you to remember, contends as a matter of course.

“You cannot too often remind yourself that vivisection is a scientific fad—a physiological fashion—and that these men follow the fashion because it is a fashion, and cherish the fad because it is a fad.

“The truth has outrun them—that is all. The wings in the feet of progress are too swift for them. They stand where all the obstructionists of history have stood. They stand where remonstrants to reducing the horrors of child labor in factories stood, when the pauper children in England were packed off like calves or lambs, to be worked from five in the morning till after seven at night; if the little things dropped from exhaustion or sleepiness, a brutal overseer could flog or abuse them at his pleasure. No law prevented, and no man cared. Men more eminent than these remonstrants to the regulation of vivisection by law remonstrated against the regulation by law of child labor in the factories of Great Britain. Cobden and Bright made bitter speeches to defeat the movement. But Elizabeth Barrett Browning sang,—

“ ‘The child’s sob in the darkness curses deeper  
Than the strong man in his wrath.’

“And the Christ of human progress took the factory child into his arms, and protected it.

“Yes, and to-day there are thousands of us who read one of the greatest of English poems in a pathetic paraphrase,—

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“ ‘But the dog’s moan in the darkness curses deeper  
Than the wise man in his wrath.’ ”

“Gentlemen, we bring to you one of the youngest of the great moral crusades. It is not to be expected that it should be any swifter of foot than its elders;—no more fashionable, no more comfortable. The creators and upholders of unrestricted vivisection will fight for their terrible doctrine as long and as bitterly as they can. Remember that this is a matter of course. So did Philip of Spain; and so did the Duke of Alva.

“A generation ago, the best-bred gentlemen in the American South vowed that human slavery was a divine institution, and only a year or two ago a Southern writer set to work seriously to prove that none of the sufferings of negro slaves as portrayed in ‘Uncle Tom’s Cabin’ ever existed.

“But our brightest, and bravest, and dearest gave all they had to give for a great human truth,—their young lives. And the great human error died when they did. So perish every moral mistake which oppresses the weak, which wrongs the helpless, which inflicts avoidable pain!

“In a world already so packed with woe that every man who owns a soul must clamor for a chance to relieve suffering, as he would cry out for his life, physiologists who arrogate to themselves the right, uninspected, unimpeded, unrebuked, to torture sentient creatures are out of place in the movement of civilization; they are a misfit in ethics; they are a misnomer in science; they are a mortification to Christianity.

“The history of vivisection, in a word, has proved the practice to be a stupendous moral blunder. It would be easy to show it to be a scientific error; but leave that to other voices, or another hour.

“Gentlemen, the moral ground on which we meet you is more than enough! If you stood on it with us awhile, cordially, patiently, attentively, you would no more escape it than a man can escape a magnetic mountain. Your feet would be fastened to it till they burned like the feet of those treading on white coals, and unable to stir. If you knew the half of the facts that those of us who have given years of our lives to the study of this horrible subject know, you would not offer to these petitioners your indifferent selves. You

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would not read newspapers, nor cut the Hearings. This committee-room would be packed. You would hold your breath with horror. You would not go back to your comfortable homes, and forget that you are here in the name of the Commonwealth, to right one of the direst wrongs of your day. You would go sick at heart, and fired in brain. When you passed the medical schools and laboratories and dens of students, you would wince as we do. You would pause and say, 'What dumb thing with nerves as keen as mine is suffering there? What a subterranean sea of anguish rolls under my feet! Tell me what *is* vivisection that I may measure my responsibilities upon this awful subject.'

"Gentlemen, we *have told* the Legislature of Massachusetts what vivisection is. But we might as well have told the passing wind that is caught through the open window of an empty room and then let out again. We have come here representing such a line of petitioners as, it is said, has seldom been offered in the State House for any cause, and these eminent men and women have received at the hands of the General Court judicial attention so scant, that, were they not in sacred earnest for a solemn matter, they would hardly send us here again. Last year, I personally prepared for the Committee representative specimens of abuses of this inhuman practice, every one of which I had studiously and carefully verified to the best of my power. Among them I offered documentary and other evidence of abuses in Massachusetts. With your permission, I will put copies of that evidence into your hands, without taking time to repeat it at these Hearings.

"What is vivisection?

"It was once desired by experimenters to test a certain scientific hypothesis. To do this *four thousand dogs* were tortured. Afterwards, it was found necessary to overset the theory, and *four thousand* more were sacrificed to refute it.

"This is vivisection.

"A reliable witness testified to this incident: 'A dog with its four feet fastened to a table had its skin (and tissues) cut and turned back all along the back from the neck to the tail. This was done in such a

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way that the spinal column was laid bare, and the nerve roots exposed so that they could be touched like the strings of an instrument, with a pair of forceps. To each touch responded a cry of agony, like the notes of a violin.' The scene was so revolting 'that the witness could not endure it and left the place.'

"This is vivisection.

"It happened to occur in Florence; but there is nothing in the laws of this State to prevent such a deed being done in Massachusetts any day.

"One of the most memorable public addresses of Lord Shaftesbury was that in which he told the House of Lords the now famous incident of the dog who, undergoing a shocking vivisection of the vertebral nerves, struggled up and put his paws about the neck of his tormentor and prayed for mercy—*and how the little creature prayed in vain.*

"An English surgeon of high standing, who has witnessed many vivisections and performed some, has lately told us how he found in a foreign laboratory a collie dog who had been kept alive to be tortured especially with experiments upon the brain. Parts of the brain had been removed from time to time, thus affecting the intelligence of the poor animal. Stupid with mutilation and with suffering, he had ceased to show signs of interest in his surroundings. The visitor patted him and spoke to him in English, saying 'Poor fellow!' It was thought that he had been an English dog, for he made a piteous attempt to respond to his native tongue; then lapsed away again into his despair. The dog had been a prisoner in that house of hell for two years.

"An American surgeon has published an account of his 'experiments' on dogs, and—God forgive him! It is more than I can do—he himself has told us how he treated them. He owns that he crushed their bones; he admits that he pulled out and tore their nerves; he acknowledges that he poured boiling water into their abdominal cavities, scalding the intestines; he does not deny that he held a dog's paw over a Bunsen burner to burn it; he offers instances of burning the nose, intestines, and peritoneum; he mentions 'forcibly dragging' a dog's tongue out of its mouth. He says that he used anaesthetics. But he admits occasionally

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using morphia and curare. These are not anæsthetics. How long would anæsthesia, even if induced, obliterate the sufferings of these victims?

“Listen to one or two of this man’s vivisections as recorded by himself:—

“Exp. IV. Collie terrier. First. Paw crushed with forceps. Second. Foot crushed extensively. Third. Nerves of shoulder torn out. Fourth. Opposite paw severely crushed. Fifth . . . organs crushed . . . Seventh. The abdomen cut open. Eighth. Some nerves in the neck cut. Time of experiment not mentioned.

“Exp. X. Fox terrier, three years old. Chest and abdomen cut open. Various parts crushed and cut. Duration, one hour and twenty-nine minutes.

“Exp. XII. Retriever. Cut open and crushed in various ways. Duration, one hour and twenty minutes.

“Exp. XIV. Mongrel. Paws crushed. Abdomen cut open and hot water poured in. Hind feet placed in boiling water. Duration, two hours.

“Will these do as examples of American vivisection?

“‘God Almighty, who is just,’ said William Penn of a certain matter, ‘will judge you for all these things.’

“There was once a dog whose pathetic story the history of vivisection will not willingly let die. The little creature was tied down to the table, part of the intestines cut out and the ends stitched together; then the opening in the abdomen stitched up, and the dog left upon the table for the night. The physician who tells the story says, ‘We know the awful pain in abdominal operations, even with good nursing. But what about nursing a dog?’ On the second night of its agony, while the poor thing lay crying and moaning, another dog, also a prisoner in that chamber of torture, and waiting its turn, broke its fastenings, and, moved by a pity which man had refused, came to the relief of the little victim. He gnawed the ropes and took off the dressings of the wound, thinking that the trouble must be there, and dragged his mutilated friend around the dark and deserted laboratory, seeking a way of escape. In the morning both dogs were found: one dead; the living watching beside him.

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“A qualified and highly cultivated physician who has long studied the subject has given this definition of the practice: ‘There is not an organ of the animal body, not a function, not a sensation, which has not been or is not being investigated and experimented upon by the physiologist. Is it the brain? They plough it with red-hot instruments; they pick and slice and galvanize it. Is it the spinal cord? Its functions are minutely explored, and the nerves which come from it traced with scalpel and forceps. In the eyes are inserted powerful and biting acids, and through their transparent media the effect of painful inoculations is watched. . . . Can the animal eat? It is to be kept alive without food, or fed on grotesque diets to see how long it will take it to starve. Can it drink? It must be subjected to experiments with fluids. It has blood; it must all be removed and pumped in again, that something may be learned even from that. It breathes; it shall have poisonous gases to inhale. Can it perspire? It shall be varnished or covered with wax to see how long it can live without doing so. Can it take cold? It shall be shaven clean and bathed with ice-water to see how long it will take to contract pneumonia. Can it burn? It shall be baked alive. Can it be scalded? It shall be boiled alive. Freeze! It shall be stiffened to the consistency of wood. Is there a new disease discovered by the faculty? It shall be compelled to contract it if possible, or exhibit the reasons why it does not. Is there a degree of agony which just stops short of death and no more? . . . Nail by nail shall be driven carefully into its limbs till no more crucifixion can be borne.’

“A well-known professor in a Massachusetts medical school, admitted to a reliable witness this winter that he instructed his students after they had left the college to pursue private, and hence of course irresponsible, vivisection of animals in order to preserve manual dexterity. ‘Do you mean,’ asked the questioner, ‘that you advocate the sacrifice of an indefinite number of animals to equip an inexperienced young doctor for a possible human surgical case that he may never find?’

“‘Certainly,’ replied the professor, ‘I insist upon it. I say: Vivisect! Vivisect! Vivisect.’

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“Again, there is a medical school in this city where a few years ago the collars of pet dogs have been seen. The dogs had vanished in a fate which no man has recorded. Among these collars a beautiful silver one was found; and what this means of tenderness and of sensitiveness to suffering carried up by love and luxury, you do not need me to explain. If it had been my dog, I should have gone to the Criminal Court with that collar.

“Just here I have a word to say. The documentary evidence of Massachusetts abuses in the practice of vivisection has been offered to your Legislature at least for three years. If this could have been prevented by vivisectionists, it would have been. Since it could not, the gospel of torment, according to the vivisectors, was dragged in to interpret the evidence.

“A leading remonstrant said in this room last winter: ‘But these things have been explained.’ I am reminded of a remark made by an English woman of society, who, being something of a match-maker, wished to promote a marriage between a lady of her acquaintance and a prominent politician. ‘But Mr. So-and-so has a wife already,’ some one objected. ‘What does that matter?’ was the reply. ‘Mr. Gladstone *can explain her away*.’

“Ah! gentlemen, cruelty can never be explained away. No casuistry, no subterfuge, no physiological theory, no possible or impossible results, no benefits to the human race, proved or unproved, hypothetical or mathematical, can explain away the infliction of avoidable torture by the powerful upon the weak, by the human intellect and the human hand upon the helpless body and the dumb soul.

“Some time ago a man wanted to kill a dog,—his own dog. He went out in a boat and threw the animal into the middle of the river. When the poor thing, swimming for its life, tried to get back to its master, he beat it over the head with an oar. The boat capsized, and the man, who could not swim, was like to drown. The dog seized him by the shoulders, dragged him ashore, and saved his life. The narrator of the story says that the man was ‘ashamed to look the dog in the face,’ and made no further attempt to murder it.

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“Professor John Bascom, of Williams College, who, by the way, is one of your petitioners, has well said that we object to vivisection, not chiefly upon sentimental or theoretic grounds, but on account of the Europe,’ he says, ‘men of distinguished ability have monstrous abuses that have been associated with it. ‘In seemed to revel in this form of inquiry. . . . They have made it a school of Nero in which brutality became a passion of the mind.’ Such a ‘passion of the mind’ does not stop, let us remind you, with vivisecting dogs and cats. If it mounts to the human subject —who knows? Who tells?—‘The operation was perfectly successful,’ a leading surgeon of this state was once heard to say, *‘the patient died next day.’*

“Gentlemen, as I reminded you, this is the youngest of the great moral crusades. Time will prove to you that it is not the weakest. Moral revolutions which have overturned society have begun with less consecration and less determination than are now massed, the world over, about this piteous cause.

“Great passions may be classified as divine, human, and inhuman: in the case of this movement you have two of the three against one, the divine and the human against the inhuman—and the alliance is strong. I doubt if there is a large cause stirring society to-day which could more easily command its martyrs. One English physician who gave himself to it perished of the sleeplessness which the study of the subject brought upon him. You have to deal with subtle and powerful forces—spiritual legions that may be invisible to you to-day. But, like the dead in the story, who drove the living out of the city, because they ‘had forgotten the true significance of life,’—these forces will overwhelm you to-morrow.

“The Legislature of Massachusetts will enact a law to restrict the practice of vivisection—if not this, then perhaps one so much more stringent than this, that if I were a vivisectionist, I should further this bill in self-defence, by every means in my power. It is only a question of time who shall recommend such a bill, this Committee or another. Yours, gentlemen, is the opportunity to come half-way and meet the inevitable. It is a noble opportunity, and one which I envy you

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the chance to meet—not as the politicians of a moment, but as the creators of history.

“For this is a historic question. It will never be answered till it is answered right, and who answers it will be remembered. It cannot be overlooked, it cannot be undervalued, it cannot be evaded. This movement has powerful friends, and it has more powerful human instincts behind it. Perhaps it has fewer deserters than any great moral enthusiasm now flying the colors of God; it may be said that it commands more persistent devotion, more consecrated passion, more inarticulate popular sympathy, than any question which the lawmakers of this Commonwealth will be called upon to consider for the next fifty years.

“The other day in Tennessee a train ran several miles with the engineer dead at the throttle. There are those of us who have so dedicated brain and heart and hand to the race with scientific cruelty that, though we fell at our posts, the train of humanity would speed straight on.

“You would have to reckon with a dead hand upon the throttle if the pulse in the live one should cease to beat.”

A person who can read Mrs. Ward’s address and not be deeply affected, must indeed be sadly lacking in sympathy.

I shall now read extracts from “A Clinical and Experimental Study of Massage” by a certain doctor in Archives Generales De Medicine, January and February, 1892:—

“First Experiment. Large watch dog. ‘Extended on the vivisecting table on its stomach—the four limbs and head fastened, but not too tightly. . . With a large empty stone bottle I strike a dozen violent blows on the thighs. The animal, by its cries, more and more violent, indicates that the bruise is great, and vividly felt.’

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“Second Experiment. Large hound. ‘The animal is fixed like the former. Placing myself at a certain height, that my mallet may strike with greater force on the part to be experimented upon, I give with all the strength of my right arm twelve successive blows with a great wooden mallet, some on the deltoid, some on the shoulder, some at the back, some in front. As in the first case, this dog indicates by his cries that the bruises are very painfully felt, after which he falls into a sort of sleep, broken by moans, for ten minutes. After this again he awakes agitated, and seems to suffer more than the first dog.’

“Sixth Experiment, July 18th, 1890. A large watch dog. ‘I try, at first ineffectively, to dislocate the shoulder. I only succeed in dislocating the elbow and in fracturing the right carpus by torsion.’ (Four days afterwards) ‘The animal is worse, has diarrhoea, the eyes are glazed. . . . It is the more interesting to see the animal use his forepaw, &c.’

“Seventh Experiment. Large bitch. ‘We proceed without anaesthetics, thinking that they have nullified previous experiments. The animal is fastened on the vivisecting table. I dislocate successively both her shoulders, doing it with some difficulty. . . . The animal, which appears to suffer much, is kept in a condition of dislocation for about half an hour. It struggles violently in spite of its bonds. . . . The autopsy shows that on the left shoulder there had been a tearing out of the small tuberosity *and of all the adjoining skeleton.*’

“Eighth Experiment. Poodle dog. . . . ‘Replaced on the table with chloral; I dislocate his two shoulders. The animal utters screams of suffering; I hold him for twenty minutes, with his two shoulders dislocated and the elbows tied together behind his back.’

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I shall now read some opinions on vivisection by eminent men:—

GEORGES CUVIER, *Author of the well-known work on Natural History*:

“Nature has supplied the opportunities of learning that which experiments on the living body never could furnish. It presents us, in the different classes of animals, with nearly all possible combinations of organs, and in all proportions. There are none but have some description of organs by which they are made familiar to us; and it is only needful to examine closely the effects produced by the combinations, and the results of their partial or total absence, to deduce very probable conclusions as to the nature and use of each organ, and of each form of organ in man.”

RABBI MAX WERTHEIMER, Ph. D., *Minister Hne Yeshu-run Temple, Dayton, Ohio*:

“To plead for Vivisection would be to clamor for mediæval theology. If there be anything in the calendar of crime which faithfully represents the bestial passions of human devils it is Vivisection.”

PROF. W. S. TYLER, D. D., LL. D., *Prof. of Greek, Amherst, College, Mass.*:

“It would seem impossible for any human being, with one spark of humanity in his bosom, to perform such experiments in Vivisection as you have published in your circular. Such experiments ought to be prohibited by law.”

PROF. CHAS. MELLIN TYLER, A. M., D. D., *Professor of Christian Ethics, Cornell University, Ithaca, N. Y.*:

“I am clearly of the opinion that the gains to science through the practice of Vivisection do not compensate humanity for the dreadful sufferings of our

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congeners, the animals, and for the cruel indifference to suffering that is gradually engendered in the minds and hearts of students."

THE RIGHT REV. JOHN WILLIAMS, *Episcopal Bishop of Connecticut*:

"I hardly know words strong enough to express my utter abhorrence of any and all forms of Vivisection, while the absence of any practical and useful results removes the only conceivable apology for it."

JOHN SCARBOROUGH, *Bishop of New Jersey*:

"I am entirely opposed to Vivisection, whether in schools or in medical colleges, as a barbarous and cruel thing, unnecessary and brutalizing in its tendencies, and utterly without excuse."

DR. MOORHOUSE, *The Bishop of Manchester*:

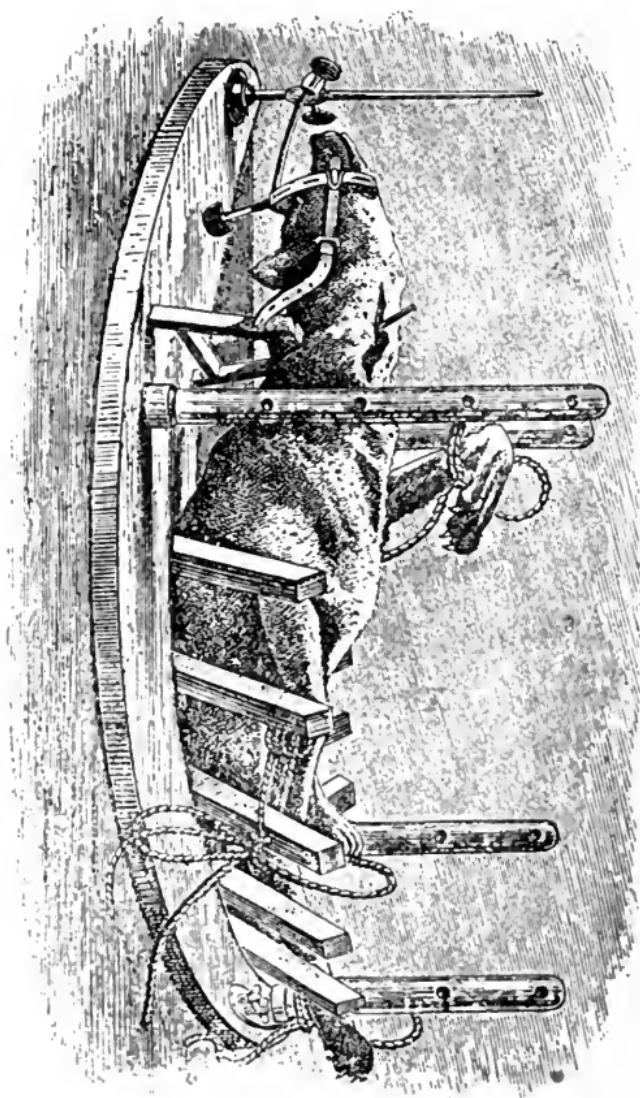
"If a man could hear with cold and callous heart the cry of the poor dog which was suffering tortures caused and continued by the experimenter, that man must become more hard and brutal in character. He was gaining his knowledge by the degradation of his moral character."

CANON WILBERFORCE:

"I believe this practice panders to the very lowest part of human nature, which is our selfishness engendered by fear. And when they excite our terrors, and then pander to this fear that they have excited, and tell us that by the exhibition of a certain amount of necessary cruelty they will be able to relieve us, they are degrading the human race."—Speech in London, June 22, 1892.

CHARLES H. SPURGEON:

"Christianity has raised the dog and made him man's companion, as it will raise all the brute creation, till the outrages of Vivisection and the cruelties of the





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vulgar will be things unheard of, except as horrors, of a past barbarous age."

ROBERT BROWNING:

"I would rather submit to the worst of deaths so far as pain goes than have a single dog or cat tortured on the pretence of sparing me a twinge or two."

CHARLES RICHET, M. D., *Professor of Physiology, Paris*:

"I do not believe that a single experimenter says to himself when he gives Curare to a rabbit, or cuts the spinal cord of a dog, 'Here is an experiment which will relieve or cure the disease of some man.' No, he does not think of that. He says to himself, 'I will clear up an obscure point, I will seek out a new fact.' "

—*Revue des Deux Mondes*, Feb. 15, 1883.

CARDINAL MANNING:

"I take the first opportunity that has been offered to me to renew publicly my firm determination, so long as life is granted me, to assist in putting an end to that which I believe to be a detestable practice without scientific result, and immoral in itself. . . . I believe the time has come, and I only wish we had the power legally to prohibit altogether the practice of Vivisection. . . . Nothing can justify, no claim of science, no conjectural result, no hope for discovery, such horrors as these. Also, it must be remembered that whereas these torments, refined and indescribable, are certain, the result is altogether conjectural—everything about the result is uncertain but the certain infraction of the laws of mercy and humanity."

Mme. de Silva, Secretary of the International League against Vivisection, the headquarters of which is in Paris, wrote to a large number of the physicians of that city asking their views

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about vivisection. I shall now read some letters from those who expressed themselves as opposed to the practice:—

“*Madame*:

“Science changes its systems often. Why build up ephemeral systems upon the most revolting cruelty? Respect the sufferings of animals.

“**Goyard.**”

“*Madame*:

“I consider that vivisection is immoral in the highest degree. It is as useless as it is immoral, and I condemn it absolutely. The immortal Hippocrates never vivisected, yet he raised his art to a height that we are far from attaining today, in spite of our pretended great modern discoveries; discoveries which have, for the most part, the result of introducing into medical science extravagant theories which it will be most difficult to eradicate.

“**Solivas.**”

“*Dear Madame*:

“Vivisection is useless in the study of medical science; in the study of anatomy, for which the dissection of the human corpse suffices, and in the study of surgery, the practical operation on a corpse on the one hand, and the daily accidents in which urgent surgical aid is required, on the other, being all that is necessary for the student.

“It is also useless in the study of physiology, for, if we are to-day cognizant of the functions of the organs, it is through having treated them when injured. It is in the ‘clinique,’ and not in the vivisecting room, that we have learned the physiological rôle which each organ in the human body plays.

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"In order to study the action of medicinal matters, would it for a moment enter into the head of a serious practitioner to imagine that what passes in the body of a healthy animal would be the same as in that of a sick person? Never!"

"Therefore, if vivisection is useless, the practice of it is criminal, since it provokes suffering by which no one is benefited."

"PAQUET,"

*"Doctor-inspector of the Enfants Assistés de la Seine."*

"Madame:

"From a scientific point of view I consider that vivisection cannot do otherwise than divert right judgment into error, the vivisectionists operating upon the healthy organs of animals, whereas the operations practiced upon man are only done upon organs afflicted with divers maladies. As to the moral point: no beneficial result for humanity can be obtained by practices so barbarous and cruel. The only good result which could be obtained would be to vivisect human beings, and my advice to vivisectors is that they should commence by operating upon each other."

"NICOD."

"Madame:

"My ideas coincide exactly with those of Dr. Ph. Maréchal. While studying medicine in the hospitals, I was at one time charged with the functions of preparing the physiological experiments. It was for a short time only, as I could not support the sense of horror which these vivisections caused me. I consider them to be useless cruelties. I never learnt anything from them, and I consider the campaign against vivisection noble and humane."

"C. MATHIEU."

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*“Madame:*

“I am decidedly hostile to vivisection, of which the vivisectors make an intolerable abuse; for they cause wretched dogs, rabbits, and guinea-pigs to suffer in order to obtain not only problematic results, but those which are in no way interesting. Perhaps in historical times certain experiments may have been justified, when made by great physiologists with moderation and humanity. Now it is the contrary; vivisection is practiced even by students. It is a useless torture, and a sterile cruelty.

“EDGARD HIETZ.”

*“Dear Madame:*

“I do not recognize the right to destroy a living organism except in self-defense. My reason for this is nearly a religious one. I condemn absolutely vivisection, and not only vivisection but hunting, pigeon-shooting, and all killing which has only pleasure for its end.

“HERVOUET.”

*“Madame:*

“It is an error to suppose that vivisection has given any true scientific notions to either surgery or medicine. It is quite the contrary. I have always found what are called ‘scientific experiments’ not only strange and inhuman, but illusory and dangerous, and I am astonished that all my brother doctors do not recognize the inanity of the ‘investigations’ as practiced by the vivisectionists.

LÉON MARCHAND,”

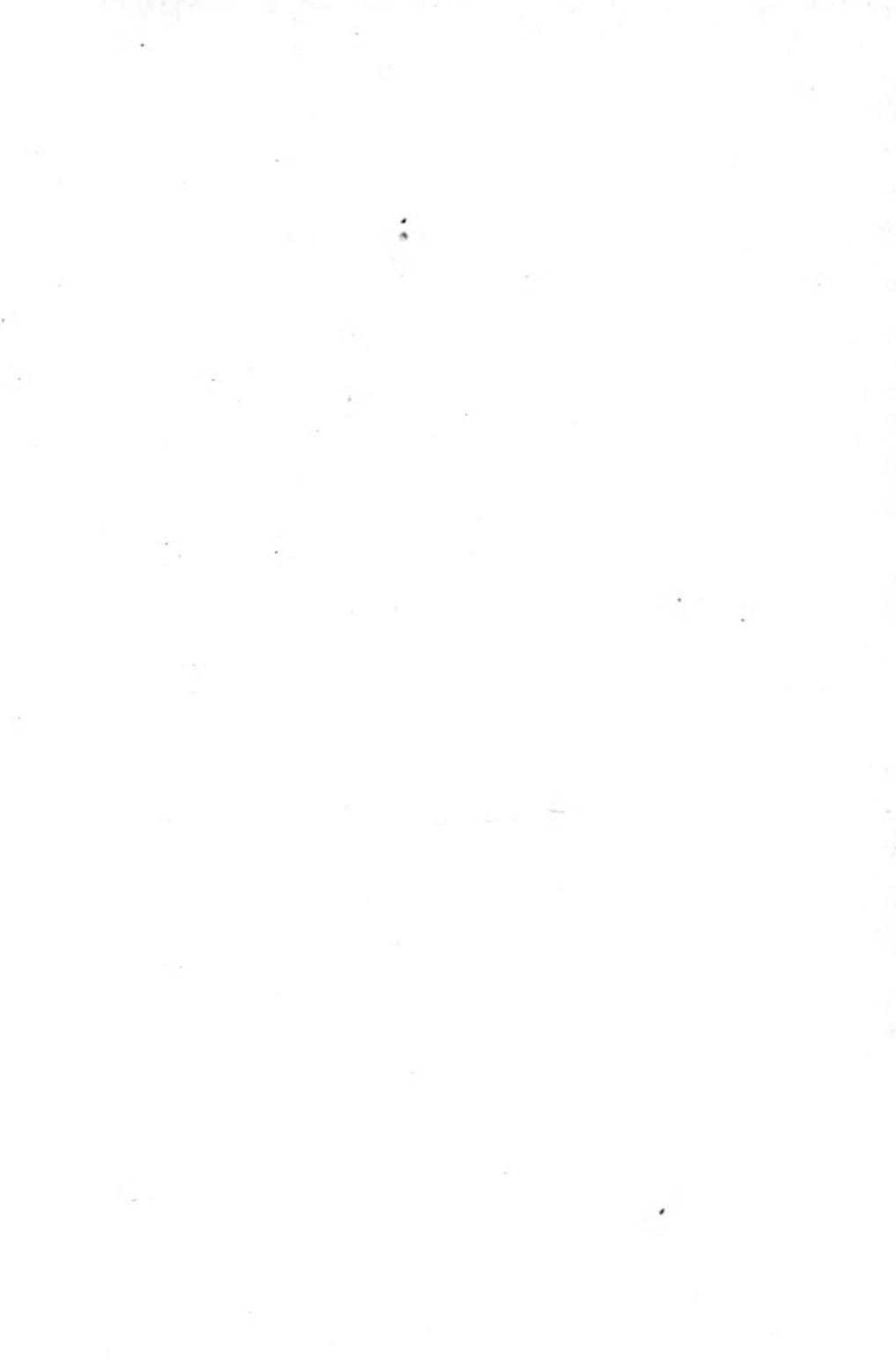
“*Ancien Professeur de la Sorbonne.*”











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